

Garrett Biblical Institute

Semi-Centennial Celebration

1906

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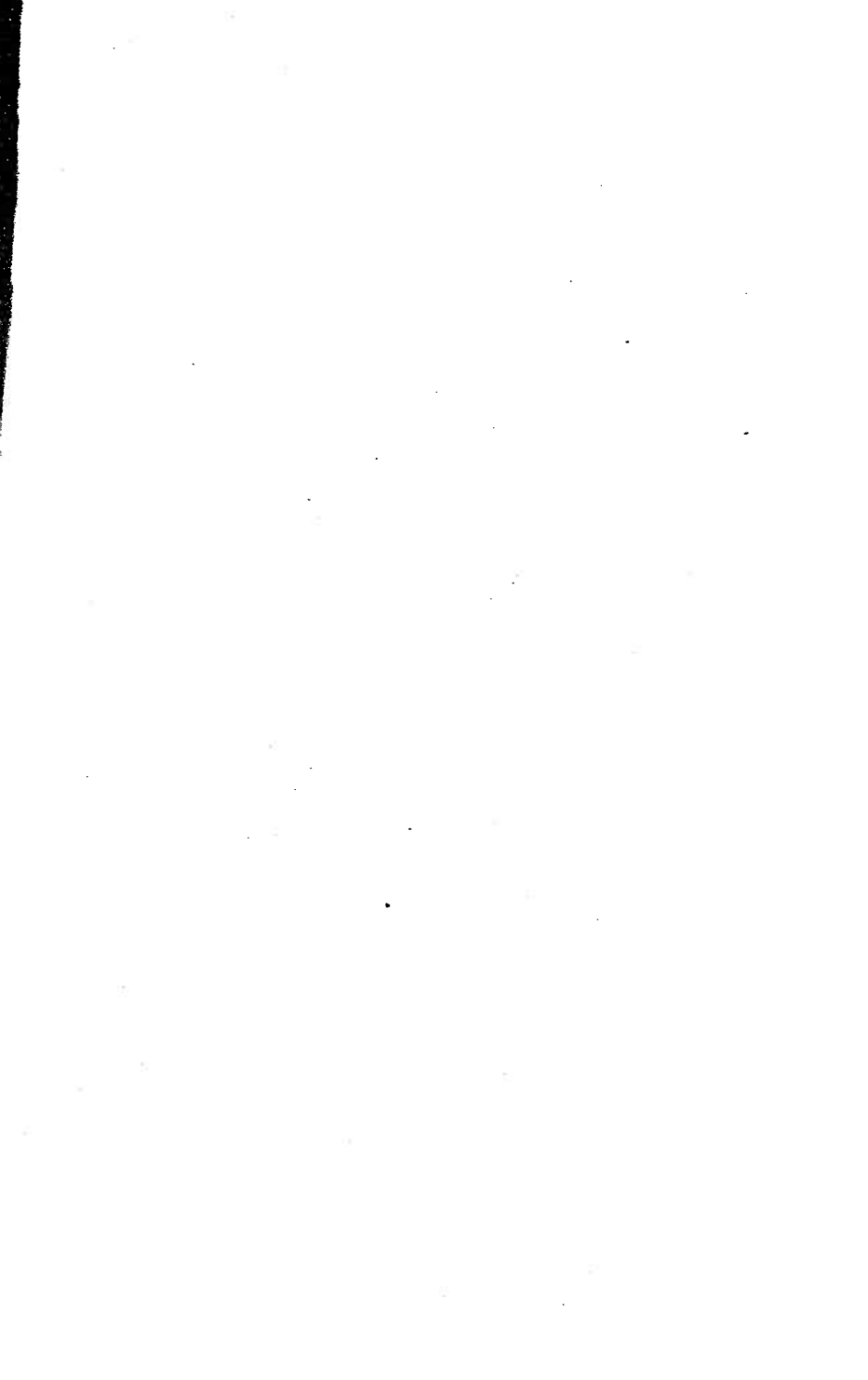
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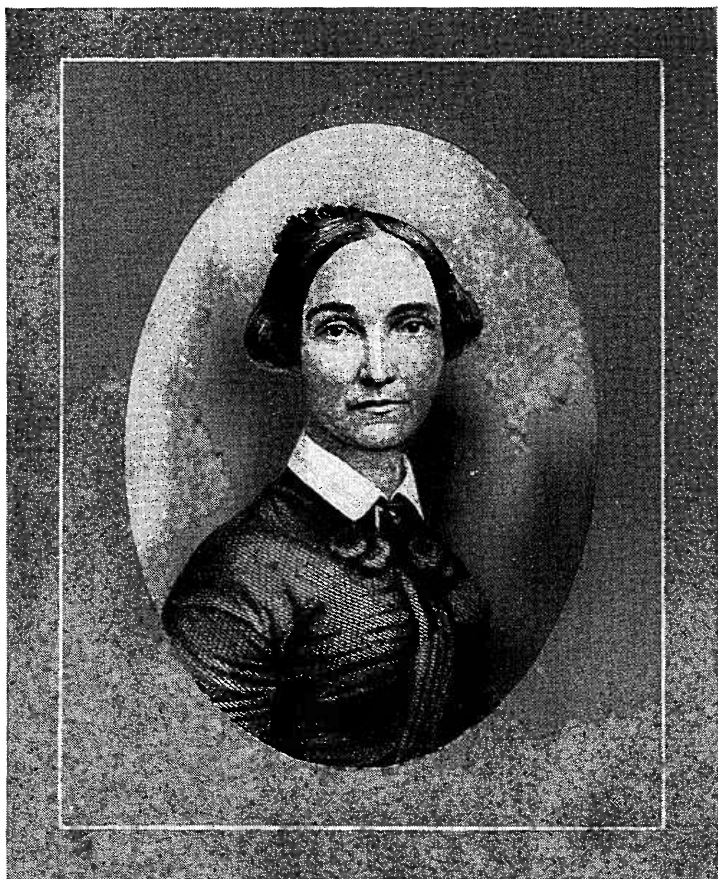
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ELIZA GARRETT.

IN MEMORIAM: ELIZA GARRETT

WILLIAM B. NORTON, '82.

Eliza Garrett, beautiful as good,
As wise as beautiful, by holy deeds
And prayers and gifts beneficent has stood
God's almoner for men's supremest needs.
The perfume of her name shall mingled be
With Christmas holly, Easter's myriad bloom,
With orange blossoms, lilies white and fair
As the dear hands that clasp them peacefully.
She touched life at its springs of power and where
Its coming glory radiates the tomb.

Semi-Centennial Celebration

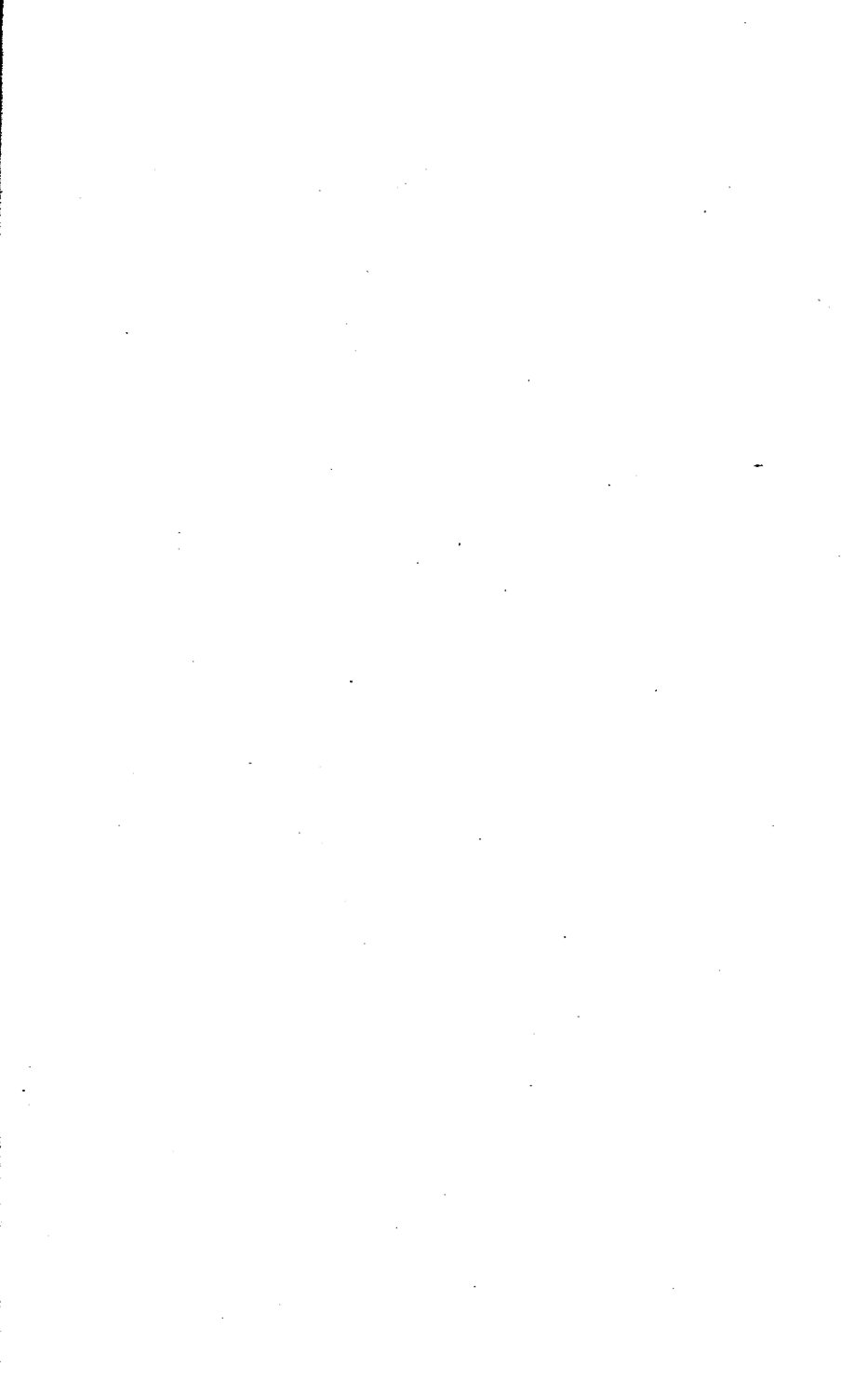
Garrett Biblical Institute

**MAY FIFTH TO NINTH
Nineteen Hundred Six**

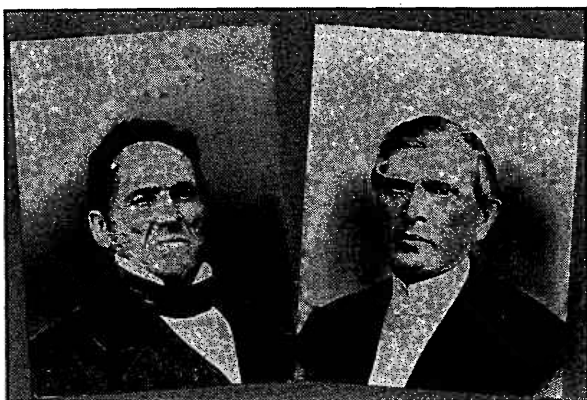
**EVANSTON, ILLINOIS
1906**

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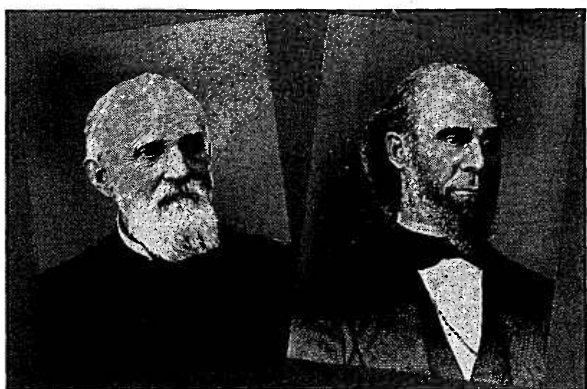
PRESIDENTS



JOHN DEMPSTER
1854-63.

MATTHEW SIMPSON
1859.

FACULTY



WILLIAM GOODFELLOW
1854-1856.

DANIEL P. KIDDER
1857-1870.

FACULTY

THE REV. CHARLES JOSEPH LITTLE, Ph. D., D. D., LL. D., 2016 Sheridan
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Professor of Christian Doctrine and Lecturer on Comparative
Religion.

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Cornelia Miller Professor of Practical Theology and Registrar.

THE REV. CHARLES MACAULAY STUART, A. M., D. D., Litt. D., 2001 Orring-
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Instructor in Beginning Greek and Hebrew.

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Principal of the Norwegian-Danish Department.

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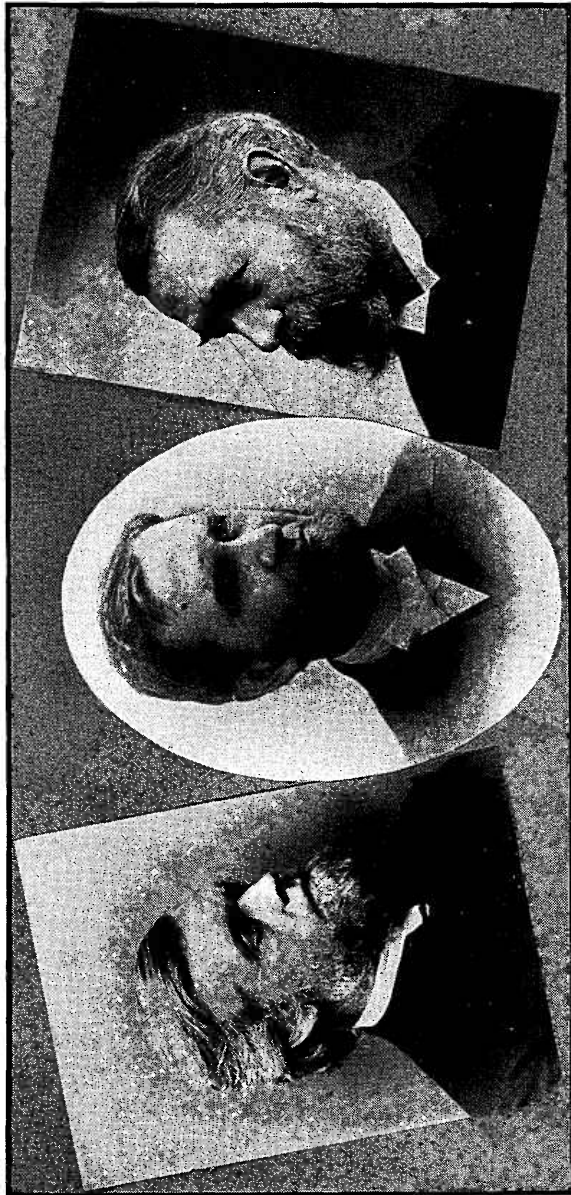
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PRESIDENTS.



W. X. NINDE.
1872-1884.

H. B. RIDGAWAY.
1882-1895.

CHARLES J. LITTLE.
1891.

Introductory

Garrett Biblical Institute completed its fiftieth year in May, 1906. That year opened auspiciously with the largest company of students ever enrolled. Trustees and Faculty planned to close it with the most noteworthy celebration in the history of the school.

On the 23rd of November, 1855, her friends were startled with the news of the death of Eliza Garrett. Her last act was to confirm to the incorporation of Garrett Biblical Institute the munificent bequest intended for its endowment and support. The act of incorporation had been approved Feb. 15, 1855, while Mrs. Garrett's will bears date of Dec. 2, 1853. But a theological seminary conducted by Dr. John Dempster was started in 1855, with the co-operation of a committee consisting of John Clark, Philo Judson, Orrington Lunt, John Evans, and Grant Goodrich. This school, to whose support Mrs. Garrett had contributed generously, was transferred to the trustees of Garrett Biblical Institute in 1856, and in May of the same year the Institute was officially recognized by the General Conference of the Methodist Episcopal Church.

The property bequeathed by Mrs. Garrett was estimated at the time to be worth \$300,000. In spite of the great fire and of financial vicissitudes this property has increased greatly in value through the careful management of the trustees and the liberality of friends of the Institute. Heck Hall and Memorial Hall have been erected, and a large library has been created; John Dempster's noble and notable faculty of three has extended to the present faculty with its numerous departments covering every discipline necessary to the modern minister of the gospel.

Garrett in these fifty years has sent its graduates into every section of the world. They have gone eastward to the Alleghanies and beyond; they have preached to the settlers of the Northwest clear up to the Canadian border; they have followed the tide of adventure westward to the Rocky Mountains

and the Pacific slopes; they have found their way to India, China, Japan, and the Philippines. In a word, wherever American Methodism has flourished there Garrett has been felt and acknowledged.

There is ample reason for gratitude and jubilee, and hence plans for a semi-centennial celebration. Various committees were appointed; an invitation was accepted by the Bishops to hold their spring meeting at Evanston and to participate in the rejoicings. Representatives from other theological schools were sought and a succession of inspiring meetings was provided, beginning with a great Missionary rally and closing with the annual commencement. The proceedings of that eventful season are given in detail in this volume, that the happy and helpful influence of this celebration may be extended and perpetuated.

COMMITTEES

Committees

Committee on Programme

Charles J. Little, Chairman

Charles M. Stuart, Secretary

Amos W. Patten

Milton S. Terry

William E. Tilroe

John N. Hall

Committee on Invitations

Oliver H. Horton, Chairman

Doremus A. Hayes, Secretary

James Rowe

John P. Brushingham

William H. Holmes

John J. Rapp

Committee on Entertainment

Frank P. Crandon, Chairman

Solon C. Bronson, Secretary

Reese B. Kester

William C. Cleworth

Ray C. Harker

Henry O. Cady

Committee on Publicity and Correspondence

Stephen J. Herben, Chairman

Reese B. Kester, Secretary

Polemus H. Swift

Joseph A. Matlack

William B. Norton

Albert E. Saunders

Committee on Reception and Banquets

William Deering, Chairman

Frederick C. Eiselen, Secretary

Robert L. Cumnock

William H. Holmes

John Thompson

Robert H. Pooley

Committee on Publication of Memorial Volume

Robert D. Sheppard, Chairman

Charles M. Stuart, Secretary

Nels E. Simonsen

Edwin C. Arnold

Stephen J. Herben

Louis F. W. Leseman

Committee from Alumni Association

Charles M. Stuart, Chairman

Reese B. Kester, Secretary

William B. Norton

Myron L. Norris

Stephen J. Herben

Albert E. Saunders

PROGRAM OF EXERCISES
SEMI-CENTENNIAL CELEBRATION
GARRETT BIBLICAL INSTITUTE
EVANSTON ILLINOIS

FROM SATURDAY
MAY FIFTH TO WEDNESDAY MAY NINTH
NINETEEN HUNDRED SIX

Program

SATURDAY EVENING, MAY THE FIFTH
SEVEN THIRTY O'CLOCK

MISSIONARY RALLY

The Rev. Bishop Joseph C. Hartzell, D.D., LL.D., presiding

ORGAN VOLUNTARY

HYMN No. 9 Tune, *Ariel*

PRAYER

The Rev. Henry O. Cady, B. D.

INTRODUCTORY REMARKS

The Rev. Bishop Joseph C. Hartzell, D.D., LL.D.

ADDRESS

The Rev. Homer C. Stuntz, D.D.

HYMN No. 654 Tune, *Tidings*

ADDRESS

The Rev. Bishop Isaiah B. Scott, D.D.

HYMN No. 639 Tune, *Doane*

ADDRESS

The Rev. George B. Smyth, D.D.

HYMN No. 180 Tune, *Miles' Lane*

BENEDICTION

The Rev. Bishop Hartzell.

SUNDAY, MAY THE SIXTH

MORNING, NINE O'CLOCK

THE STUDENTS' LOVE FEAST

Led by the Rev. Alanson L. Cooper, B.D., D.D. Class of 1859.

MORNING, TEN FORTY-FIVE O'CLOCK

BACCALAUREATE SERVICE

ORGAN VOLUTARY

ANTHEM

HYMN No. 26 Tune, *Darwall*

THE APOSTLES' CREED

PRAYER

The Rev. William H. Barton, B.D.

ANTHEM

OLD TESTAMENT LESSON: The Psalter. First Sunday.
Morning Selection

The Rev. Timothy P. Frost, D.D.

THE GLORIA PATRI

NEW TESTAMENT LESSON

The Rev. Bishop Warren

ANNOUNCEMENTS

President Little

HYMN No. 207 Tune, *Aurelia*

SERMON

The Rev. Bishop Henry W. Warren, D.D., LL. D.

HYMN 415 Tune, *St. Catherine*

BENEDICTION

The Rev. Bishop Warren

AFTERNOON, THREE THIRTY O'CLOCK

FRATERNAL MESSAGES

The Rev. Charles J. Little, D.D., LL.D., presiding

ORGAN VOLUNTARY

CHORUS Thanks be to God . . . *Mendelssohn*
The Evanston Musical Club
Prof. Peter C. Lutkin, Mus. Doc., Director.

PRAYER

The Rev. Bishop Cyrus D. Foss, D.D., LL.D.

HYMN No. 101 . . . Tune, *Ein' Feste Burg*

ADDRESS

The Rev. Prof. Ezra S. Tipple, D.D.
Drew Theological Seminary

ADDRESS

The Rev. Prof. Charles W. Rishell, D.D.
School of Theology, Boston University

CHORUS Lift thine Eyes . . . *Mendelssohn*
He, Watching Over Israel . . . *Mendelssohn*
The Evanston Musical Club

ADDRESS

The Rev. Dinsdale T. Young
The British Wesleyan Conference

CHORUS The Hallelujah Chorus . . . *Handel*
The Evanston Musical Club

BENEDICTION

The Rev. Bishop D. H. Moore, D.D.

MONDAY, MAY THE SEVENTH

MORNING, TEN O'CLOCK

COMMEMORATION SERVICE

The Hon. Oliver H. Horton, LL.D., presiding

ORGAN VOLUNTARY

ANTHEM Te Deum in F *Smart*

THE CHOIR

Professor Lutkin, Director

PRAYER

The Rev. Bishop Daniel A. Goodsell, D.D., LL.D.

HYMN No. 11. Tune, *Hanover*

GREETING From the Chicago Preachers' Meeting
The Rev. William O. Shepard, D.D.

COMMEMORATIVE ADDRESS

The Rev. Charles J. Little, D.D., LL.D.

CHORUS Hymn of Thanksgiving *Netherland Folk Song*

MALE CHOIR

HYMN No. 30 Tune, *Nun Danket*

BENEDICTION

The Rev. Prof. W. W. Davies, D.D.

AFTERNOON, TWO THIRTY O'CLOCK

FRATERNAL MESSAGES

The Rev. Charles J. Little, D.D., LL.D., presiding

ORGAN VOLUNTARY

PRAYER

The Rev. Thomas H. Hagerty, D.D.

HYMN No. 210 Tune, *Austria*

ADDRESS

The Rev. James G. K. McClure, D.D.
President McCormick Theological Seminary

ADDRESS

The Rev. Prof. R. A. Jernberg
Chicago Theological Seminary

ADDRESS

The Rev. Prof. Franklin Johnson, D.D., LL.D.
Divinity School, University of Chicago

HYMN No. 214 Tune, *St. Ann*

BENEDICTION

The Rev. Dr. McClure.

EVENING, EIGHT O'CLOCK

PUBLIC RECEPTION

Orrington Lunt Library

To meet the Bishops and other guests of the Institute. The
public is invited

TUESDAY, MAY THE EIGHTH
MORNING, TEN O'CLOCK

UNDERGRADUATE EXERCISES

Memorial Hall

The Rev. George H. Parkinson, A.B., Class of 1906, presiding.

HYMN

PRAYER

The Rev. Lewis B. Lott Class of 1907

ADDRESS Without the Seminary

The Rev. Richard M. Wyant, A.B. Class of 1908

ADDRESS Within the Seminary

The Rev. Ora F. Merrill Class of 1907

ADDRESS Beyond the Seminary

The Rev. J. Harvey Walker, B.A. Class of 1906

HYMN

CLOSING PRAYER

The Rev. Allen H. Wood Class of 1908

AFTERNOON, TWO O'CLOCK

BUSINESS SESSION, ALUMNI ASSOCIATION

Memorial Hall

The Rev. William Dawe, D.D., presiding

AFTERNOON, FROM TWO TO FOUR O'CLOCK

RECEPTION TO PREACHERS' WIVES

By members of the Monica League at the home of
Mrs. Doremus A. Hayes, 620 Foster Street

AFTERNOON, FOUR O'CLOCK

ALUMNI REUNION

The Rev. William Dawe, D.D., presiding

ORGAN VOLUNTARY

HYMN No. 560 Tune, *Dennis*

PRAYER

The Rev. Polemus H. Swift, D.D. Class of 1883

ADDRESS

The Rev. Bishop Joseph C. Hartzell, D.D., LL.D. Class of 1868

HYMN No. 558 Tune, *Hummel*

BENEDICTION

The Rev. Stephen J. Herben, D.D.

EVENING, SIX O'CLOCK

ALUMNI BANQUET

President-elect of the Alumni Association, presiding

Program of toasts chiefly reminiscent

WEDNESDAY, MAY THE NINTH

MORNING, NINE O'CLOCK

MEETING OF BOARD OF TRUSTEES

Memorial Hall

The Hon Oliver H. Horton, President

Mr. Frank P. Crandon, Secretary

The Rev. Robert D. Sheppard, D.D., Treasurer

Mr. William Deering

The Rev. William H. Holmes, D.D.

The Rev. John N. Hall, D.D.

MORNING, NINE O'CLOCK

MEETING OF CONFERENCE VISITORS

Memorial Hall

MORNING, ELEVEN O'CLOCK

JOINT MEETING OF TRUSTEES AND VISITORS

Memorial Hall

AFTERNOON, TWO THIRTY O'CLOCK

COMMENCEMENT

The Rev. Charles J. Little, D.D., LL.D., Presiding

ORGAN VOLUNTARY

ANTHEM Trust in the Lord . . . *Handel*

MALE CHOIR

Professor Lutkin, Director

PRAYER

The Rev. Bishop William F. McDowell, D.D., LL.D.

ADDRESS

The Rev. Bishop Edward G. Andrews, D.D., LL.D.

ANTHEM The Lord Bless You . . . *Lutkin*

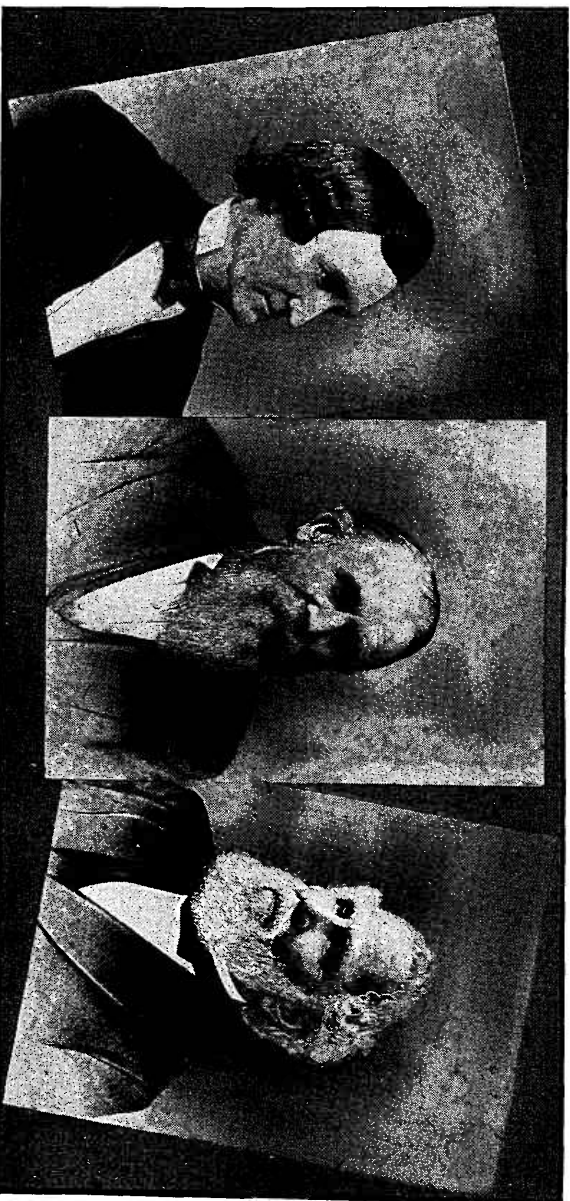
CHORUS

CONFERRING OF DEGREES AND DIPLOMAS

BENEDICTION

The Rev. Bishop Andrews

TRUSTEES.



GRANT GOODRICH.
1855-1889.

JOHN EVANS.
1855-1889.

ORRINGTON LUNT.
1855-1897

SATURDAY EVENING MAY FIFTH

THE MISSIONARY RALLY

BISHOP HARTZELL PRESIDING

The Service

The service was held in the auditorium of the First Methodist Episcopal Church, with an immense audience present. Bishop Hartzell presided. The congregation sang Watts' "Let all on earth their voices raise," after which prayer was offered by the Rev. Henry O. Cady. The presiding officer reviewed briefly the rise of missionary interest and Garrett's contribution thereto and presented the Rev. Dr. Homer C. Stuntz, who spoke of the work in the Philippines. Mrs. Thomson's "O Zion haste, thy mission high fulfilling" was sung, after which Bishop Scott spoke on "Africa" and was followed by the Rev. Dr. George B. Smyth, formerly president of our Anglo-Chinese college in Foochow, who spoke on "China." Prayer was offered by Bishop Hartzell, who also, after the congregation had sung Wesley's "All hail the power of Jesus' name," pronounced the benediction.

PRAAYER

BY THE REV. H. O. CADY

Almighty God, our Heavenly Father: With humble hearts we come into Thy divine presence this evening. Give to each one of us the spirit of worship and of reverence. We thank Thee, our Father, for the blessings which have attended this institution, and for the blessings which have attended those who have gone out from it to spread the glad news of salvation throughout all the world. We thank Thee, O Lord, for the glorious truth that Thou has sent Thy son into this world because Thou didst love it. Help us as we listen to Thy servants, who shall tell of the preaching of the Gospel to the nations of the earth, that our hearts may go out in prayer for those of our brethren who, on the far-flung battle line, are waging the battle against sin and wickedness and proclaiming the everlasting truth of the Gospel of Jesus Christ. Let Thy blessing be upon those who have heard their message, and upon those gathered out of heathendom; and grant unto us the vision of the coming day when all the world shall know Thee, when the knowledge of the Lord

shall cover the earth as the water covers the sea. Grant to us such wisdom, grace and endurance that we by our faith may help Thee to save this world. Hear and answer us for Jesus' sake. *Amen.*

INTRODUCTORY REMARKS

BY THE PRESIDING OFFICER

The Christian Church is in the midst of a great missionary revival. It is not confined to one section of the Church, but is felt throughout the length and breadth of the Christian world. The Methodist Episcopal Church is sharing largely in these times of revival. Many things indicate this. The series of missionary conventions which have been held from time to time in the past three years is a positive evidence of this fact. It is only the truth to state that never have there been Missionary Conventions so largely attended or so well conducted or so ably addressed in the history of the church in this country. So, the last series of these conventions, beginning at New Orleans in the far south and extending as far north as North Dakota and as far west as Nebraska—and two others to be held in Kansas City and Denver—all of these conventions already held have been distinguished for their attendance, and especially for the presence of the Divine Spirit, a constantly rising tide of spiritual power and renewed consecration of life and substance to the service of Christ. At these conventions the audiences have had passed before them a panoramic view of what God is doing, through the instrumentality of this one section of His hosts on earth, in China, Japan and Africa, and in certain sections of Europe, in the islands of the sea and in our own land. The result was a marvelous giving of information and a great increase in spirituality and in consecration of heart and life. Another evidence is the increased study of mission work and mission life by the young people of the church. One year we had India, and then China, and this year we have Africa. Not only is this true in our own church but in other branches of the Protestant church. This is also true of the women's departments of missionary effort, the women's societies in the United States and Canada having

their special text-book. It is safe to say that perhaps five thousand missionary classes in the United States and Canada are studying Africa during the year 1906. The key-notes are intelligence and increase of spiritual power, and the outcome of these will be larger giving and more consecration of life to the mission fields.

It is fitting, therefore, that the very first service in connection with this Semi-Centennial of Garrett Biblical Institute should be a missionary meeting, emphasizing the fact of this revival, and emphasizing the convictions of those in charge of these great institutions that the real work of the church is to preach Christ to all nations of men. So we are tonight here for what is termed on the program a "Missionary Rally," and we are especially favored in those who are to address us. Let it be a meeting of heart-searching and of prayer, that we may all sympathize heartily with the speakers in what they will say to us in the discussion of the themes assigned to them.

I feel it to be a great honor to be called upon to preside, to make these few introductory remarks and to introduce the speakers. I rejoice that God in His providence brought me back from Africa in time to attend this great meeting.

When the question of accepting the Philippine Islands was before the Government, President McKinley told the world through two or three of our representatives in Washington that he settled the question upon his knees. He went to God in prayer and it came to him as a divine impression that the American nation must reach out and be a world-power, and that we should accept the Philippines as indicating God's providential purpose toward us as a nation. The answer to that prayer came, as you understand the history, and with it came the opening up of those islands to the Christian churches. We are specially favored in having as our first speaker tonight the Rev. Dr. Stuntz, who, more than any other one man, inaugurated that work (and in saying this I but quote from Bishop Oldham's report to the Board of Bishops yesterday). This man, who is home temporarily because of physical disability, is to speak and tell us of the marvelous openings and the wonderful results of missionary work on those far-away islands. I have great pleasure in introducing Rev. Dr. Stuntz. (Applause.)

OUR WORK IN THE PHILIPPINES

ADDRESS BY DR. STUNTZ

Mr. Chairman, Sisters and Brethren: I have but time to-night to touch upon a few of the manifold things which rush to my mind as I face this audience. I have no time to speak of memories, except to say that twenty-four years ago I sat on that seat in the first row on the right-hand side and worshiped in this church. How strange it seems to me to come back from the fringe of tropical islands into the old church where I worshiped as a student and to give an account of my stewardship, which I then would have considered a wild dream had any one suggested that it would have been given to me.

The task which confronted the church in the Philippine Islands in the beginning of Protestant effort in 1899 was how to give the Gospel of Christ in its purity to eight millions of people who had been but thinly veneered with a very coarse and degrading idolatry through the process known as Roman Catholicism. They had been, it is true—and let us say it with gratitude—lifted somewhat by the few rays of light that still shines from the veiled face of Christ; they had been drawn somewhat nearer the truth, but they were still superstitious. And the task was made different from that which would have presented itself in South American Catholic countries, or even in the Catholic countries of Europe by the fact that at least two millions out of the eight millions were in open revolt against the leaders of the old church because of their immorality, their greed and their affiliation with the tyrannical government, they being, in the belief of the people, more tyrannical than the government officials themselves. We had before us at least two million people who were practically without spiritual shepherding.

When I arrived on the field there were three missionaries there, and one went with me. They had done a splendid work. They were the Rev. J. L. McLaughlin, the Rev. Thomas H. Martin and the Rev. W. G. Fritz. The Rev. W. A. Goodell went with me. We landed five years ago. You all know about the formation of the Filipino Evangelical Union, by which we fed-

erated our work. It seemed wise to us to confine ourselves almost absolutely to evangelism and not to attempt institutionalism in that stage of the work. We did not need to carry on school work because the Government proposed to do all the elementary school work that was needed. We decided to fling ourselves upon the mass and evangelize, evangelize, evangelize all the time, multiplying disciples in every place, believing, as Mr. Young said to us the other night in the Auditorium, Chicago, that the shortest road to accomplishment of civic results in the way of righteousness is by the thorough conversion of the individual. There are seventy-two languages in the Philippine Islands, and we had to face that problem. We did not master them all; we started to learn Spanish. I have not attempted to learn very seriously any except Spanish, and I speak that fearfully and wonderfully. (Laughter.) We determined upon one thing, and that is that we would do a new thing in Israel in the matter of securing, from the first hour of the work, self-support and self-propagation for the native church; not that we would have the native people support us, the foreign man and woman, but that the native church should evangelize its own people and should support its own work. And from that day to this, by the grace of God and by the fact that the mission has been a unit as to the policy, we have never spent one dollar of the appropriation of the board in New York to pay one item of charges for anything whatever connected with the native work in the Philippine Islands, and we never propose to, God being our helper, while we are there. We have had help from private individuals to pay a few interpreters and evangelists, never exceeding eleven. But we have now work going forward by self-support, not in the giving of money, since our converts are yet too poor. The economical prostration of the country due to war, three successive years of drought, the devastations of the locusts and the death of eighty-five per cent of all the work cattle of the islands by the Rinder-pest all have conspired to bring to poverty our converts, who are mostly, as in the days of Peter, James and Paul, from among the great mass of the common people. The self-support we have secured is a self-support rather by the giving of voluntary labor than by the giving of money.

We have rolled the responsibility for the evangelizing of the surrounding country upon the church as we have organized

it. We have trusted to the leadership of the Holy Ghost in the local church. We have gone in, held our revival for three or four days or a week, organized a church with fifty to five hundred members at a time, called out three or four of the prominent men, appointed them as stewards, licensed them as exhorters, called them together, instructed them in their duties, shown them the discipline, prayed with them, asked that the Holy Ghost might come upon them, and we have left them for three months at a time, deliberately rolling upon them the problem of evangelizing their neighbors in the town and surrounding country. We have been forced to that thing, partly because we have had so few men. We never had more than twelve men, and never more than ten men on the field at any one time, and we have had 2,750,000 people right there to evangelize. The work came at us so fast we could not begin to respond to the appeal. We had to start a press because the people were without a literature; they had nothing to read. I never shall forget the starting of that press. I called the band of mission workers together the night the first issue of the Filipino Christian Advocate was ready to put on the form, and when the native workman put his foot on the lever we all knelt down and prayed to God to bless the enterprise. That was the first Protestant newspaper ever published in the Philippine Islands. They had no literature. Our men who had been in the field had been evangelizing. I seldom slept three or four or five nights a month in my own bed. We preached as often as thirty-five or forty times a week, right straight through. The crowds averaged from fifty to five thousand. We stood in an army wagon out in the plaza, and the people stood in the heat by the hour waiting to hear a minister of the Lord Jesus Christ. We have been preaching in season and out of season, doing the work of evangelists as our fathers did in the old Methodist days when McKendree and glorious Asbury and that kind of men went up and down the country, giving the people the Gospel.

We have had much to do from the beginning with the work of the Government. We have felt it our duty to do that. It seemed to us absolutely necessary that the Government should be kept up to grade. We have secured a law by which every saloon is shut two miles away from every military post, where your boys in the Philippine Islands are defending the honor of the

flag. (Applause.) When the Government proposed to enact a highest-bid opium law we saved the population of the Philippine Islands from that which would have disgraced our name all over the world, and particularly in Asia, where even Japan prohibits it utterly. By the defeat of that opium law we saved the people of those islands not only from destruction of life but from spiritual ruin in two worlds. In a general way your representatives have tried to do their duty along the line of civic righteousness.

In statistical results, I will say that our condition was different and so the results have been different than elsewhere. Other missionaries in other fields have worked just as hard and had more difficult problems to confront. The Lord has given us in these five and one-half years 16,342 members and probationers for the Methodist Episcopal Church. God has thrust out from among them 237 exhorters and local preachers and ten members of the annual conference. Every one of those exhorters and local preachers is on a course of study. He must take an examination at the end of every year and be demoted or promoted according to the results of that examination. It has entailed an immense amount of labor on the few men there. When it comes to shepherding that multitude, speaking seven languages and scattered through eleven provinces, as I look back upon it I wonder that God has enabled us to see so much accomplished. One young man, an alumnus of this institution, brother Harry Farmer, has seen over three thousand men and women received into the Christian Church in less than three years of ministry there. I remember standing by him one day in the town of Pozorrubio when he and I preached alternately about an hour at a time, counting the work of the "interrupter," to a crowd that averaged in numbers from about one thousand when we began—for the crowds work the other way there—to a least twenty-five hundred when we were done, and at the close, when we held a quarterly meeting, there were over seventy as clear conversions as you ever saw at your altars, brother pastors, in this country; and I lined up 287 people and baptized them, and then administered the sacrament to over seven hundred men and women who had been converted there before, and the crowd was so big we had to have them kneel around the hollow square outside two deep. Oh, such scenes!

The Lord never thrust before the church of our choice,

sisters and brothers, a riper field anywhere than that which it has been my privilege to toil in for the past year. God will hold us responsible for the way we measure up to that opportunity. Those of us who have been there have felt that if the church did not send us more help we must make up the shortage by working so many more hours a day if possible. I have petitions from more than forty cities, with a population of twenty thousand and above, asking for our work where we have not yet been able to send a native preacher.

“What kind of Christians do they make? What kind of converts do you get from among those people?” We get converts who will give up cockpits that earn them twelve thousand dollars a year; they will endure all that loss for the sake of Jesus. We get converts that will stand abuse and imprisonment and hammering and the breaking of their ribs, and march right forward. We had one little man—brother Felipe Marquez. He was knocked unconscious by a stone on the back of his head one day when he was preaching, and when he was brought to consciousness brother Lyons, an alumnus of this institution, said he was afraid brother Marquez, being a little man and somewhat timid, would be afraid to go back and preach; but the first word brother Marquez said was, “Brother Lyons, I think I was not done yet; let me finish my sermon!” (Applause.) He was afraid of nothing while he had a chance to witness to the saving power of the Lord Jesus Christ. They are not all saints—all in this country, I suppose, are, right off! I wish they were. I wish everywhere they were. I know I was not right off after I was converted. I had several things to unlearn, and many more things to learn. We have converts who were gamblers yesterday. We have one convert in a certain town who was the only man in the town who could clean out the priest—absolutely the only man good enough at the game of monte to beat the priest! He was so soundly converted that he dropped it completely, and he is one of the most effective preachers you ever saw. We have one man—I wish I could stand him here. He is a Spanish mestizo—mixed blood—thirty-six years of age, and he can preach in five languages without slipping a cog. As Kipling said, he can change his leg in the middle of a race and run on without stumbling. Maximino Parasso is his name. I went to his house to hold a quarterly conference. He met me at the train with thirty or forty men, which is quite a common

occurrence when the superintendent goes out to superintend. We went to his house, and he had a temporary chapel built that would seat half as many as this church; it was made of bamboo rods and blankets over them to keep out the sun. When I went in there the people were carrying benches and chairs preparatory for the congregation. I went into his house and had breakfast, and then we went into the large *sála*—a sort of parlor of the native house—and sat down in his own house. He was a man of considerable property and of position, a justice of the peace. We sat down and began to talk. He had a Spanish Bible, and he opened it and asked me what the first chapter of Isaiah meant about the whole head being sick and the body being sore, full of bruises and so on; he wanted to know about it, whether the man were really hurt or whether it was to be taken in a spiritual sense. I asked him if he had ever read the sixth chapter of Isaiah, and he never had. You need to give a key to a man who is beginning the Bible or he wastes lots of time. You should have seen his face shine when I read it. I declare, brothers, you who have been preaching all your lives to people who knew as much as you did before you began, nearly, you cannot imagine the keen joy of crumbling up loaves of bread to a hungry soul that never saw white bread before in his life. As I began to open up that chapter when the Lord revealed Himself and his unworthiness burst upon his vision and he cried, "I am a man of unclean lips," you should have seen that man! The tears ran down his face. Holding the Bible in his hands, he would walk from me to the people and speak to one group in Tagalog, to another in Ilokano, to another in Pangasinan, and talk Spanish to me. He held me there during the forenoon from a quarter after eight till half-past eleven o'clock, crumbling up the prophecy of Isaiah for those poor fishermen, farmers, neighbors and friends. I never put in a forenoon in my life that I enjoyed any more keenly than that. I could hardly stop him. When we went out to the service in the afternoon I preached to something like one thousand people and received over two hundred into the church on probation, nearly all of whom had been converted under that man's preaching in the previous three months; and exhorters and local preachers brought in their reports of revival meetings being held in a radius of ten miles from that town in every direction; and then we wound up that night with a revival service, and fifty or

sixty people accepted the Lord. That is the kind of work that gets into your blood, and when you have tasted that and think of the possibility—for every American missionary that the Lord will send there of culture and consecration to this single business of seeing men brought to God can see that kind of results—you just think what it means for the church to lay money enough on the altar to send us those men.

Our program calls for the completion of two training schools; it involves a great Protestant university that will start in with not less than two million dollars to take care of something like five hundred thousand people in the public schools, to train the leaders of tomorrow; great evangelistic centers; training schools for men and women; a hospital for women. Our plans are large, but not as large as the opportunity, and we are praying that God will give us patience and wisdom, and empower you who stay here to send us supplies and men by whom we can lead all that population to a saving knowledge of Christ. (Great applause.)

BISHOP HARTZELL: Bishop Oldham yesterday made this significant statement. He said that our church in the Philippines is like a company that had just struck a great oil well and the oil was overflowing and they did not have tankage enough to take charge of it. He said: "What they want in the Philippine Islands is tankage to house our people." What a marvelous story this is! And it is a work which has been done in such a short time! Nearly sixteen thousand members of the church! It is unparalleled in the history of the church.

The next speaker upon the program was to have been Bishop Oldham, who has just returned from India. By some misunderstanding between him and the committee on the program, he is not with us tonight, but has been compelled to go east to fill other appointments, the committee having understood he had accepted the appointment here. He regrets very much not to be here, and regrets very much the embarrassment that would necessarily come as a result of the misunderstanding. But we are especially favored in having with us Bishop Scott, who has just returned from Africa and who has kindly consented to fill this gap. I am very sure that in our hearts and prayers we will give to this distinguished servant of God a very hearty welcome. I referred

a few moments ago to that convention in New Orleans. Let me tell you a few things about it. It was a convention representing the 300,000 colored members of the Methodist Episcopal Church in the southern states, a delegated convention, held forty years after the reorganization of the work of our church in the South among the blacks. In that same place forty years ago Bishop Thomson and Doctor (afterwards Bishop) John P. Newman organized the Mississippi Mission Conference, and in that conference there were fifteen black men, not one of whom could write his name, and so when they came to have a secretary Dr. Newman acted as secretary. That was only forty years ago. The growth of the conference from that little company of men has come to represent fully three hundred thousand colored members, twenty annual conferences, nearly two thousand colored ministers, with eight institutions of collegiate grade, with two medical colleges—one of the best medical colleges for black people in the world at Nashville, Tennessee, that had an attendance of four hundred students, all men from all the institutions of the South. I do not hesitate to say, as I have said over and over again when I was in the southern education work and traveled through this nation for nearly thirty years, that for quick results in membership, in property and in educational institutions no such missionary enterprise has developed in the Christian church in modern times. Among those black men who have gone out from our institutions of learning is this man who is to speak to us; Dr. M. C. B. Mason, corresponding secretary of our Education Society; Dr. Bowen, professor of historical theology in Atlanta, Georgia; and scores of other men and women as well. And as I sat there as president of that New Orleans convention during seven sessions and listened to over thirty addresses from black men and women, you can imagine the joy of my heart. It was a triumph—a triumph over prejudice, over persecution, over misunderstandings, over race hatred; it was a triumph for a race which was yesterday only slaves but today rising into magnificent intelligence and spirituality and intellectual, moral and financial power in this nation of ours. I had myself transferred over twenty of those men and women to Liberia before Bishop Scott was elected, and Bishop Scott is now our resident Bishop in Monrovia, in the Republic of Liberia, and during the past two years has heroically staid in that place of importance, and is leading our hosts in that republic.

Bishop Scott, we welcome you here, and thank God for the great work to which you have been called, and I know that the audience will be delighted to listen to the story that you have to tell us. (Applause.)

OUR WORK IN AFRICA

ADDRESS BY BISHOP SCOTT

Mr. Chairman, Brethren and Sisters: I am to take the place, as has been announced, of Bishop Oldham. Now, I suppose that when it comes to the "ham" part of his name that I am a proper substitute, but as to the other part, he is a good deal older in this business than I am, and I feel very sure would succeed better. (Laughter and applause.)

Africa is an immense field, and not only so but it is a difficult field. I sometimes think that it is the most difficult field in which the church operates today, and I think that not simply because of the climate and intense heat but for other reasons. For instance, I might call attention to the influence of Mohammedanism, which acknowledges God but ignores the Christ; to the presence of unscrupulous traders and business men; to an unlettered heathenism wrapped in an innumerable number of dialects; and also to the superstitions and customs that are sustained not only by practice but by the profit from the business that comes to the men who are designated as "headmen" or leaders in the tribes. Such being the case, can any one wonder that missions have had such slow progress in Africa? The Moravians went into South Africa in 1736—170 years ago. They have much, in connection with others who are working in that part of the continent, to show for their labors. We have been in Liberia about seventy-three years, and, while we cannot show the magnificent numbers we wish we might, nor those that are shown by some of the other missionary fields, nevertheless I think the Methodist Church has reason to thank God and take courage that she has been enabled during these years to hold that little republic true to God and to His church.

The salvation of Africa is indeed a problem, and not simply because it is black. Ordinarily a problem is a question proposed

for solution, and sometimes it involves doubt. Often a question is a problem to us because we do not see how to solve it to our own advantage; or, in other words, a question which refuses to be solved in the way we propose to do it. As a rule, the difficulty lies in some preconceived notion or prejudice of mind on the part of one who is attempting a solution rather than in the difficulty of the problem. But I am confident that the salvation of Africa is a genuine problem, and possibly the greatest that the Christian church has to face in this twentieth century. And yet, its difficulty is perhaps the surest guarantee that it will be solved. Protestantism is addressing itself to the task as never before. Already there are ninety-five or more different organizations seeking a solution of this dark problem.

My labors, as has been indicated to you, have been confined mostly to Liberia. In that little republic we have about 25,000 Americo-Liberians, as they are called, and a population of a million and a half heathen natives. Some of those natives, I am thankful to say, have been Christianized, have some education and make useful citizens; but the great masses are still in darkness and sin. Our efforts there are directed more especially to the natives. We have just done enough for them to make them the more anxious to learn what they call "the God way." They are eaten up by their superstitions. You know a people that care not for the life of a baby, so that they accuse it of murdering its mother, and will throw it out onto the trash pile—such a people must need the Gospel. One of the workers called me one day and asked me to go to the mission house and see a murderer. I had no idea what she meant, but I went, and then she took in her hands a little babe, just skin and bone, and she said: "This baby has been brought to the mission by one of the boys; he went down to the native town, and he saw this child lying on the trash pile." He knew what it meant, so he asked if he might have it, and they said, "Certainly; he is a murderer; we don't want him." And so the child was taken to the mission house, and has been nursed since and is growing vigorous. Then, too, woe to the mother who is unfortunate enough to bring to the world twins. She must die for her mistake. Then, when a person of any prominence is sick unto death, somebody is accused of having hurt that person, and it may be somebody designated by the devil doctor, and he must suffer death as a consequence. Polyg-

amy is almost universally practiced. Women are not only bought and sold like cattle but for cattle. Notwithstanding all these disadvantages, they are beginning to beg for schools. They come to me sometimes and say, "Won't you give us a school so wee boy can learn book? We don't want wee boy to come up big fool so like we." This is our chance. When we have such an invitation and when we can give them a teacher we do so, and to give them a teacher means a Sunday school, and to have a Sunday school means in very short order that the Gospel will be preached to those people. But we have to take the children, take them out of these homes of superstition and degradation, and that means cloth for covering and rice and other like stuff for food and some way of housing and sheltering them; and this means, of course, additional expense; and then, following this, we attempt to teach them to work, to work after civilized methods, so that they will in that way not only be prepared to provide for themselves better but to serve better those who may employ them. Take, for instance, the way they plant rice. They go out and open a little spot which they call a farm—you would not regard it as much more than a garden spot—they open that and arrange for the planting of rice. What is done towards the turning over of the soil is done by the women, who sometimes have their babies secured to their backs as they work all day in the hot sun. This land is prepared in this way, and the rice is planted to the tap of the tom-tom or drum, and they feel they have done a great thing. When the rice is ready for harvest they take a small knife and cut one head of rice at a time, and when they get so many they bind them together, and on they go, cutting one head at a time, until they have harvested their crop. Of course, it is difficult to get the native man to turn aside from the way he has been trained, but we are doing that kind of work in our industrial school. Under the leadership of Bishop Hartzell this work was inaugurated some years ago, and I have taken hold of it as I found it, and God is greatly blessing the efforts of those in charge. Last January we turned out a class of carpenters. I had them prepare samples of their work, and they took delight in it. They are glad to have some one show them, and yet many go about who are not prepared and who attempt to do work. Woe be to the man who turns one loose on his lumber pile to build a house, unless he has had some prepara-

tion! We also do what we can to teach them in the line of cooking and sewing—that is, in so far as natives can be influenced to sew, and anything along lines we think would be helpful to them. But, my friends, no matter what else is done for Africa, the only saving force is the Christian religion. These other means may be used as auxiliaries to prepare men and women for life, to strengthen them that they may be able to make their living and become useful citizens; but nothing changes the heathen man like knowing the Lord Jesus Christ in the pardon of sin. It cannot be by education alone, although there are some who say, “Give them education and that will settle it;” nor by improved methods of labor alone, nor by commerce or business methods, nor by enactments of parliament, nor by improved methods of civilization, nor by crowding them into a corner and telling them that they are the meanest part of God’s creation. True, he must be drilled and trained on various lines, but above all, more than all, the African must be born of God out of heaven, separated from his sins and brought to know Jesus as his Savior. A good many ask, “Does it save him when he is converted?” Oh, it does, thank God! and we have abundant proof of the fact. One of the encouraging things in connection with the work is the fact that the people seem to be anxious to be saved. The time was, perhaps not more than twelve or fifteen years ago, from what we learn in Bishop Taylor’s time, when it was difficult to get the boys and girls; and there have been times when the missionaries had to buy them in order to get them into the training school; but that time has passed. Mothers and fathers, where the light has struck their own minds and they feel they want something to be done for their children, will bring the children now and beg us to take them. Christianity has an influence over them when they are brought to God. I remember an incident of a few months ago. A Christian man, a man who was a member of the Methodist Church in a native town; when he was dying said to his wife: “Now, you know when my people die the folks want to drink rum and they want to have a big time; I don’t want that when I am dead; I don’t want you to furnish any money to buy rum.” They have a kind of a celebration over the dead people. See how faithful the wife was! He died and was buried from her church, and then they went to her and told her she must get rum so they might celebrate,

but she said: "No, my husband said I should not." "But," they said, "you must do it." And she insisted she would not do it; so they took her out into the surf and ducked her under the water and held her there, and then raised her up and asked her if she would furnish the money to get rum, and she declared she would not; and then again they put her under, and tried her again and again, and yet she stood firm to his instruction and to her own conviction as a Christian woman. I tell you, it made a marked impression upon the heathen people of that town. One of the most remarkable instances, and yet it is not the only one, of faithfulness to conviction was a man who is now one of our native workers, whom Bishop Hartzell knows well. This man was converted, and his wife knew not of his feelings or convictions. She had no thought about the Christian religion and she somehow was set against it. When he said he was a Christian she did not believe him. She joined in with the people of the town to persecute him, and they went at it. They threw him down and rubbed cayenne pepper in his eyes; they beat him again and again; they went to his house and broke that down, and threw what little he had in the house out into the street. And yet that man, a great tall fellow by the name of Wesley Fish—Wesley, a good name to begin with, I do not know where he got it—that fellow held on, and today he is one of the most enthusiastic workers and one of the most successful workers among his people that we have in our work. After a while his wife, whose native name is Derody, was influenced by his life, and she came to the missionaries and asked that they pray for her, and she was converted. When I visited the central station some months ago Derody led a great company of the native people from the outer station down to the central station to attend the meeting that was held there and to join in praising God, and a glorious time we had. True? Why, it is remarkable just how true some are to their duties as Christians, just as though they had been trained from childhood. I went to a merchant a few weeks ago from whom I had been buying supplies. He said, "I want to tell you of a native man who came in here the other day and bought something and went away; we gave him his change and he went away, but after a while he came back and said—we did not know what was the matter, but he said, 'You gave too much change, and I want to bring it back.'

And we said, 'What do you mean?' He said, 'Here, you gave me one or two shillings too much.' And we said, 'Oh, we guess not.' But he insisted we had and we took it." That merchant said he could not imagine what had come over him; native people did not usually do that way; they were inclined to keep all they got, and so he began to ask the man questions. "What is the matter with you? Look here! do you go to the mission?" "Oh, yes," was the reply, "I belong to the mission church." That merchant added, "From what that native said and did in my presence in connection with this change I feel convinced that the missionaries do good," and that is a good deal for some merchants to say.

My friends, we are there simply doing the very best we can under the blessing of God, and God is greatly blessing us. Last year the brethren started out with the hope that they might reach five hundred native people and bring them to conversion. You know we could baptize a whole town if we dared do so. We go into a town sometimes, and the people are anxious to be baptized and come into the church; but we insist upon their abandoning polygamy and other habits which are not consistent with the Christian religion, and we insist upon experimental religion and upon knowing something about what they profess and upon being able to tell that they know something about the Lord. So we keep them home for instruction and drill them and train them. We started out with the hope that we might succeed in gathering into the church at least five hundred, and God blesses us greatly. There is one district under J. C. Sherrill, who went some months ago from this country, which secured three hundred and odd conversions. When we came to the conference with reports from the various districts it was an encouraging thing; it rejoiced the hearts of all, and we felt that God was moving among us, and that we were on the verge of a glorious outpouring of the Holy Ghost. I have had a letter since I have been in this country—I have been here only two weeks—from Miss McAllister at one of our outer stations, in which she said that there have been one hundred conversions since the annual conference in February. There is work to be done, and I believe we are going to have within the next ten years one of the most glorious demonstrations of God's power and ability to save men that we have ever witnessed on the continent of Africa. I feel

that the clouds have been lifted gently in this part of the continent, and that we are going to reap from the labors of many who passed away in the great battle, many who surrendered their lives for the sake of Africa. I believe that in God's own time and in God's own way we shall gather in the sheaves. I feel, if we can have some money to put in additional workers, that inside of ten years we will have increased the number of conversions to many thousands. I believe that in the next two or three years there will be reported one thousand conversions a year, but I feel that we want at the same time to provide proper instruction and training for them; we want to get hold of them and bring them along in such a way that they will stand firmly for God and righteousness. In the midst of heathenism it takes a good deal of strength of character to stand, not only for the people who have been saved from heathenism but for civilized people; and so I appeal to you tonight to take upon your hearts the thought of Africa. I have had a number speak to me since I have been here telling me of the course of study and how they have become more and more interested in the great African continent; and I pray God that you may think of it more and more and pray for it more and more and give for its salvation more and more. The African has sinned, but he has been sinned against. God has given us the commission to go into all the world and teach all nations, and if you cannot go, God means that you shall send; and if you feel tonight that you have some obligation resting upon you, or whether you feel it or not, I pray that God may impress the truth upon your hearts and that you will think of it and pray over it until conviction settles there. And I know if it settles there, under the blessing of God, you will do something for the salvation of men. India is having her day, and I thank God for it. China is beginning to show new life in its development, and there is a constant cry, "Come over and help us and bring the Gospel of light." I feel that we are on the very threshold of a Holy Ghost time for Africa. My faith leads me out more and more, and I am inspired by the thought that God will give us victory, that He is giving us victory, and I feel that nothing we undergo in the way of privations, sufferings or disadvantages is thrown away. God looks upon all, and blesses all, and accepts all as the gift of those who mean to labor for the salvation of men.

May God bless and help you and bring you to a settled conclusion to see the world brought to Christ! (Applause.)

BISHOP HARTZELL: A few months ago Bishop Scott and I met at St. Paul de Loanda, on the west coast of Africa, where we held our West Central African Conference, and we held the first Bishops' Conference of the Methodist Episcopal Church on that continent, the two of us; that is the beginning. The time will come when there will be more bishops of Methodism on the continent of Africa than there are today in all our work. We are just beginning. India is asking for \$250,000 this year, and she ought to have every cent of it; it is merely a bagatelle when we consider the wealth of the church. Next year China will come in for her celebration. In 1908 it will be seventy-five years since the Missionary Society sent out its first foreign missionary, and that foreign missionary was Melville B. Cox, and he was sent to Liberia. The bishops of Africa have united in the determination to ask the church that we shall have our celebration, our three-quarters centennial jubilee for Africa in 1908, and to ask for a quarter of a million dollars, and we will get every dollar of it. One man has already given me \$25,000. A Jewish friend in London handed me his check for \$5,000 just before I started, and he is going to do that several times. (Applause).

The climax of the great convention at New Orleans was this, that the black people in the South proposed to raise \$25,000 in dollar shares as a thank offering for what God is doing in Africa, and as an expression of their thankfulness to the church for electing this man to the episcopacy, and that money is to go into his hands especially for Liberia, for our missions there, and he is in this country to ask the white people of this country to lay on top of the \$25,000 of the black people of the South \$25,000 more, and he will get it. We are living in great opportunities, and the church is coming to the front to meet them.

I regret exceedingly to say that Bishop Bashford is confined to his room with a sudden attack of illness—not serious, but one of those types of attacks which we men who live in tropical countries understand perfectly well: first, a severe chill and then a burning up with fever. Let us pray for him that God may

spare his precious life, and that he may live many years to lead the hosts of God not only in China but in other sections of the world.

We have a man from China here, The Reverend Doctor George B. Smyth, one of the field secretaries of the Methodist Episcopal Church Society on the Pacific Coast, who for seventeen years was president of the Anglo-Chinese College in Foo Chow, China. He is a man who has given his life to missionary work. He has just come from the awful scenes which we have recently had in California. He hesitates to speak, but I know that he will not have spoken five minutes until you are very glad that he consents to speak. I have great pleasure in introducing this honored servant of God, who has given so many years to China, and who has recently had so many evidences of God's blessing upon him. (Applause.)

OUR WORK IN CHINA

ADDRESS BY DR. SMYTH

Probably the Bishop knows what he is doing when he says that at the end of five minutes you will be delighted that I am here. I am reminded of the western presiding elder who presided at a missionary meeting at which I was to speak. That was in California; they regard this as away back east, everything connected with Chicago, its universities, theological seminaries and everything else—everything rather primitive! That was a missionary meeting which was held in a great opera-house, and when my turn to speak came the presiding elder said, "It gives me great pleasure, ladies and gentlemen, to introduce to you the Reverend Doctor George B. Smyth from San Francisco, formerly of China; he does not, as I understand, profess to be much of a speaker, but I know that you will be glad to hear him nevertheless." Out in the far western country they do things in an extraordinary fashion, and I arose and assured that man that he spoke the truth. If you are as delighted at the end of the next two hours as Bishop Hartzell said you would be at the end of the next five minutes I shall be delighted indeed. (Laughter and applause.)

I am more fortunate than most graduates of Garrett; I am from Drew, and could there be anything more appropriate than a speaker from Drew to Garrett? I remember when I was a student at Drew we changed the old professor on elocution and had to send to Garrett for its professor, and he came, and he left his mark upon the students who went under his voice. Some time ago a friend of mine, a minister in California, was speaking in one of the southern California towns, and a young lady, a beautiful young woman, came up to him and said: "Doctor, you have been at Northwestern." "How do you know I have been at Northwestern?" "Oh," she said, "I listened carefully and I see that you can pronounce properly 'tilde E'!" (Great laughter.) Think of the impression that this Garrett professor must have made! Everywhere the men who go out from this school bear the stamp thereof.

The Bishop just asked me to speak a little louder. I can't just now. If those who are in the distance and cannot hear me will come up nearer we shall both be better satisfied. (Laughter.)

I said that I was more fortunate than most of you. I remember one sentence in Latin—I venture to say that there are several students of this and other institutions who cannot remember as much as that. (Laughter.) It is this: *Facilis descensus inferno*. Of course, the Latin professors will know what that means. The boy on the seat would say that it would be translated, "It is awfully easy to go to hell," but we don't mean it in that sense here. I suppose, if I remember right, it may be translated, "It is easy to go down." Sometimes it is and sometimes it is not; of course, it cannot be for the people who live in such a place as Evanston. Why do I say that? I say it because of the extraordinary changes that have come over this program. (Laughter.) I never saw it until Bishop Hartzell exhibited it. The moment I read it down and saw what the reality was and thought of what the promise was, I could not help thinking what a lie Virgil uttered when he said "*Facilis descensus inferno*," for it is awfully hard, especially in Evanston, and especially for such a cultivated audience as this. Let me say, leaving out the distinguished chairman of this audience, who did not count himself among the principal speakers, seeing he only made some introductory remarks, I notice the first speaker was a bishop in *posse*, and then we go on with a bishop

in *parte*, and then we end with a bishop in *hora*. How does the program come out? It begins with a bishop in *posse* and goes on with a bishop in *parte* and ends with no bishop at all! (Great laughter.) Of course, it must be hard for you to stand any such changes, but if it suits you it suits me.

I was asked to speak in the place of Bishop Bashford, and when you remember that I was asked by the beloved and eloquent Dr. Stuart, you will know that I could not refuse. Of course, it is a difficult position, and yet I am not sorry. Why should I be sorry to speak in this church, and why should I be sorry to speak on the anniversary of an institution which has contributed so largely to build up the Methodist Episcopal Church in this country in which I myself lived so long? In spite of the disappointment to you and the surprise to me at finding myself here, I am glad to have the opportunity to speak in this church, whose history is associated in my mind with so many incidents of my own life, some of them unpleasant and some pleasant. I remember one—I shall never forget it! A former pastor of this church, a very distinguished one—I will not say the most distinguished, for I do not know them all, but one of the most distinguished pastors in the great career of this church—came to lecture to us at Drew, and he lectured two nights, and I remember the subject was, "The Pastor in Office." We were not yet pastors but mere fledglings. He came and spoke to us. And the second night he called attention to his clothes and advised us when we entered into the ministry and were ordained to wear a vest which buttoned somewhere in the invisible, and then he said: "If you wear a vest of that kind and wear appropriate clerical clothes, and have reason to suspect that some of your members are wandering away into saloons you can go in after them, and your presence will excite no criticism." (Great laughter.) I thought of myself tonight; I looked at my clothes; I have no clerical vest; indeed, I am not fitted to appear here at all. Up to about two weeks ago I had a fine coat and vest, but I sat up one night with a poor fellow who was driven crazy by the earthquake in San Francisco, and in the morning I had neither coat nor vest. But I am glad to be here, and I wonder that I came out of it at all. I was not in San Francisco during the earthquake, but it is difficult for me, or any other man who has been through the horrors succeeding the earthquake, to speak on

the lines of any other subject when that calamity is before us. But it will rise again. Let me tell you one little thing that indicates the spirit with which the San Francisco people are facing the terrible calamity. I was crossing on the ferry the other day from San Francisco to Oakland, and I saw a young woman who had the motto in golden letters on her hat band, "Forget it! Forget it!" And that is the spirit with which Californians and the people of San Francisco are facing that disaster.

Now, as I said, this church is associated in my mind with a good many things of interest to myself. There is no man here who does not know Prof. James Hatfield. I had some delightful associations with him in North China some years ago. He came out with the ever-beloved and ever-blessed Bishop Merrill. We went out to the great wall and wandered through parts of Manchuria together; and I remember that we wandered through the old city of Pekin one day, and suddenly a large crowd of Chinese men and boys began to follow us, and he saw that the time had come to do something, and I saw it, too. And he said to me: "Let us stop this wagon, and I will show you a new way to disperse a crowd." So I followed him. We went out to the miserable cart, and we stood there facing an immense crowd of Chinese men. Looking at them with unaccustomed and unusual sternness, Professor Hatfield began to declaim—and I suppose that he never was able to do it here—he began to declaim the last sentence of Webster's reply to Hayne, and that Chinese crowd stood it as long as it could and then turned and fled like sheep. (Great laughter.) I do not know whether Professor Hatfield ever patented that, but that was simply the most delightful way to disperse a crowd that I ever saw. I recommend it to Bishop Scott and to Bishop Hartzell when they find themselves in the presence of a threatening crowd of black men!

There are other things associated in my mind. Some of my colleagues were men from this institution, graduates of Northwestern and of Garrett. I shall never forget the delightful years which I spent in association with William Lacy of Milwaukee, a graduate of some class of the eighties, and his delightful and heroic wife, Emma Ninde; and that dear young fellow, Ben Marsh, who was one of my colleagues for several years and who two years ago laid down his life with the people whom he had served; and Olin Cady, who is in this house tonight; and other

men whom I have met in various parts of China and who bore the stamp of Northwestern and of Garrett and who preached in the Orient the unsearchable riches of Christ. It is delightful to me to speak in the church in which such men, and others like them, worshiped in the days gone by.

Just a little time on the subject on which I am to speak. (Laughter.) You will not, of course, wonder at my finding fault with the circumstances or wonder why I am here; you will have judged by this time that I am an Irishman, and when an Irishman has not an Englishman to find fault with he must find fault with something else—with his circumstances, for instance. (Laughter.) I am to speak for a little while on the subject of China, the land in which I lived so long. I shall not take too much time. I will speak a little time on China and then I will close. When I think of China tonight I do not know, of course, what Bishop Bashford would say, but I think of it as a country which has almost in the last twenty years, since I went to it, been born again in many senses. It is not the country of five and twenty years ago. It is not the same politically, spiritually, religiously. It is not the China of a quarter of a century ago. I remember that when I went there it was almost a closed country. There were missionaries in some provinces, but none in others; and there were provinces in the Empire into which no missionaries had ever gone and through which no foreigner of any race ever traveled; but now nothing of that kind can be said of any provinces or any district in the whole Empire. When I went there every Chinaman seemed to be afraid of every foreigner; the foreigner went through the country as a kind of master, and the people trembled in his presence and were afraid to express their opinions or to say a single thing. All that time has gone by, and I am glad of it. I remember being in the city of Shanghai once, a number of years ago, and seeing twenty Chinamen shot dead upon one of the principal streets, and for what reason? To quiet a riot? No, there was no riot. I was in that city at the time and walked about its streets in perfect security. What, then, was the matter? Listen for a moment, and compare the China of that time with the China of today. Just outside the French settlement, under the direct government of the French consul and a number of other French officials, there was a sort of a rest-house, a place where the bodies of the dead could be kept

while awaiting burial, and the French consul wanted to buy it, and the trustees of the temple refused to sell it, and he went to the officer at Nanking, and he was unable to persuade the officer to sell the place, and then this French consul employed a number of poor coolies, who at that time, in the dead of winter, were poor enough and distressed enough to work for anybody who would give them something to eat, and he proceeded to have them tear down the wall that surrounded this sacred resting place of their dead, and the people rose and drove them off, and this representative of France, of European civilization, went out to a French cruiser anchored in the river, and they landed from her a large force of sailors and marines and marched up to the river bank to that crowd of Chinamen and shot twenty of them in the street; and no apology of any kind was ever made. But that time has gone by and that can not be done again, and there is no American who ought not to rejoice that that is true. (Applause.) I will tell you another thing. Twenty-two years ago this year I saw more than three thousand shot dead within three-quarters of an hour, within ten miles of my own home. The French were endeavoring to compel the Chinese government to pay an indemnity of sixteen millions of dollars for something for which it was no more responsible than the faculty and trustees of the Northwestern University. But the time has gone by when the Orient can be bullied into paying preposterous claims of that kind, and one oriental nation has at last taught Europe and the west that bullying does not pay, and I am glad of it. (Applause.) That shows the change. You know, when you go to people who are afraid of you, even though they know that they are not in any danger at all, but by instinct tremble in your presence, it is very difficult to talk to them and keep them from saying, "yes, yes" to everything you say, and half the time you do not know whether they mean it or not; but now the missionary who goes to China sees a man who looks him square in the eye, and when that man professes to be a Christian there are not the reasons now that existed fifteen or twenty years ago for his saying "yes, yes" to please the foreigner whom he fears; he does not fear him now. We are more on an equality.

China is opening up industrially. Politically the Chinaman has a new sense of self-respect. He can sit on the platform with perfect equality with the foreigner who is teaching him. China

is now richer a great deal. The scale of living has gone up, and partly through the Christian church. Some men thoughtlessly blame the missionaries of the Christian church for increasing the scale of living in China by the teaching which they give to the people. I am glad of that teaching. The Christian church in China, and in many parts of the oriental world, has made it impossible for men to live as they used to live, and has made it impossible for families of boys and girls to live in one room as they used to before the Gospel of Jesus Christ taught them that they ought to live in two, and that kind of thing has increased the expense of living, and I am glad of it; and it has introduced a new social ideal and purpose. Time has made immense changes educationally. In the work in which I was engaged I myself, in some sense, may be an example of the changes that have taken place. I have seen China pass through all the stages of complete slavery to the old educational system up to the time when the old educational system was entirely abolished, and the whole of China is now open today to the new methods of education which have been introduced by missionaries and others from the western world.

I went to China to take charge of a school which had just been founded—by whom? By some newspaper correspondent who was not as intelligent as the newspaper correspondents who are reporting things said here tonight? Chicago papers and other American papers, of course, have only intelligent correspondents! But I ask, Who founded the institution? Some fool in America who did not know better and was wheedled into it by the eloquence of some missionary like Dr. Stuntz or Bishop Hartzell? No, the man who gave the first gift of ten thousand dollars to that institution was not an American at all, nor an Englishman, nor an Irishman, nor a white man—he was just a Chinaman, and he gave us ten thousand dollars in 1882 for what reason? To found an institution of learning. Why? Because, he said, “I am satisfied that the great need of China is not the education of the old kind, but is new men, and the old education can not make them, and I believe that the new education can make them, the education introduced by the missionaries,” and he put ten thousand dollars into the hand of Bishop Bowman in 1882 or 1881, and the institution was founded, and I have seen it grow until now it is, if I mistake not, the largest institution of any kind or

nationality in China. It was fostered and helped by Americans, and some of its best teachers have been graduates of the Northwestern University and of the Garrett Biblical Institute, but it was founded by a Chinaman who is not a Christian or member of any church at all, but who has given us a testimony to the value or esteem in which he held the education given by the American missionaries up to that time in the elementary schools. There are schools in every province now of China, and only about a year ago the Empress Dowager abolished the old system of education, and now China is open, and every boy in the empire is a candidate for entrance into some foreign school of some kind or another, and the opportunity was never so great before the Christian church. Now, when the Christian church opens schools they are sure of students; there is no difficulty in getting students; the only difficulty is in building schools to accommodate the students who are coming because of the action of the Empress Dowager.

Great changes have taken place religiously. When I went to China there were in the province of Fukien but two thousand Methodists; now there are twenty thousand Methodists—about eleven times as many members and probationers in our church as when I went there. How much money do we give them? About twice as much. Where does the rest come from? A few years ago we found the old Church of the Heavenly Rest of the Methodist Episcopal Church in the far east too small, and we decided to build a new church. How did we do it? Did we write to the Missionary Society? Not at all, because we knew the Missionary Society had no money for such purpose. This is what we did. Listen for a moment. Just before conference we invited the preachers, native preachers and presiding elders, Chinese preachers and presiding elders to come to conference earlier than usual; and the house was full, the aisles were crowded, seats were carried in, the platform was crowded. There were no anti-crowding laws at that time in that part of the world. I remember when the church was filled to overflowing; Bishop Ninde of sacred memory was seated outside of the altar where the missionaries and their wives and the ladies of the Women's Foreign Missionary Society were seated. The presiding elder stood before the crowd and told them the history of the old church and asked them if the time had not come for them to build a new church,

and from all over the house there came their unconventional answer in Chinese, "Yes, yes, the time has come." Everything was done in their own language. "How shall we build it?" he asked. And there came the same prompt and generous answer, "Let us build it ourselves." We did not often hear things of that kind done in that unconventional fashion in this country. So he opened a subscription list, and the first man to put down his name for one hundred dollars was Bishop Ninde. And it was in Los Angeles in 1904, was it not? the thing was so overwhelming that I have forgotten the exact date—I saw several bishops elected, among them Bishop Bashford, and I noticed in every case that no man was elected a Methodist bishop because he was a fool or wanted to part with his money foolishly; and when I thought of that, and I have often since thought of it, I said to myself that the gift of one hundred dollars from that bishop, who did not have very much to give as he was giving all the time, was one of the highest testimonials possible to the value of the work he had noticed in China. Missionaries gave one-tenth of their salaries—I know that I did; I gave some for myself and some for my wife and some for my two children, and when I came to look the whole thing over it was a good deal more than one-tenth of my salary. Missionaries are not at all times as wise as they ought to be, but no missionary is a downright blank fool. (Laughter.) That stands for anything that you want it to. When they gave one-tenth it was the best proof that they believed in the value of the work in which they were engaged. Sometimes I see books in which a good deal of the trouble in China is attributed to the tactlessness and folly of the missionaries. Of course, there are some fools among us; perhaps I am a fool myself; I don't know. I would not like to have you vote on it. (Laughter.) There are three thousand missionaries and their wives in China, and if among three thousand men and women there is not one fool, then the whole crowd would be so lonely they could not stay in this world twenty-four hours. (Laughter.) Think of it! Three thousand ecclesiastics and their wives and one man not having as much sense as he ought to have! Of course, I am not saying anything about the women. But if anybody in Evanston wants to see a tactless man or a tactless woman, don't be fool enough to spend two hundred and fifty dollars to go to Shanghai and the same amount to bring you back

home—just go down to Chicago; it won't cost you over twenty-five cents for a return ticket, and you will find one or two there; and, my poor brother, if you cannot afford to spend twenty-five cents, just look around in Evanston! (Great laughter and applause.) One fool among three thousand individuals is not enough to condemn the whole crowd. The missionaries gave liberally, and then the other foreigners, and the subscription list was opened to the Chinese, and the first man to give was the presiding elder of one of the largest districts in the conference, and he said: "Put my district down for seven hundred dollars." When I tell you that there was not a single one of his men in the district with an income from all sources of twenty-five dollars a month, you will admit that that contribution was not a small one. Every other presiding elder put his district down for special sums. Some of the pastors put down their charges for special sums, and the laymen subscribed, and while the ministers and presiding elders and laymen were subscribing the women on the other side of the house—the men were on one side and the women on the other—no woman in that house could rise and give her name or subscribe any sum; they had no ready money with them, but I saw nearly every woman in the house take off one ring at least from her fingers, and it is not an easy thing even in this Christian country to do that, you do not often see it done even in churches which need help,—I saw those women take their bracelets off their wrists, and I saw some of them take their little ornaments out of their hair, and by their husbands or brothers or sons sitting on the other side of the church they sent them up to be deposited on the table which stood before the altar as their gift to the building of the new church at Foo Chow.

The Church in China is rapidly becoming a self-supporting and self-governing and self-propagating Christian institution. That kind of thing is growing all over the country. We are not out there engaging in the foolish enterprise of trying by our preaching to bring these great masses of Chinese, four hundred millions of them, to Jesus Christ. We cannot do it by our preaching, and no missionary is foolish enough to think that he can do anything of the kind. Let me ask you this question: What is the object, what is the purpose of the missionary in China? I will tell you what the purpose is. Is it

to bring all the Chinese to Christ? He can not do it. The purpose of every missionary in China is to make himself unnecessary as speedily as possible by substituting for himself a competent native preacher or teacher. What is the object of every missionary society at work in China? The object of every missionary society at work in China is nothing else than this or nothing more than this, to make itself unnecessary as speedily as possible by substituting for itself a competent and thoroughly equipped native Christian church, to which in time the whole enterprise now conducted by these foreign missionary societies will be turned over. I sometimes dream,—there was a time when our English big brothers did not let us do anything else, and we are accustomed to dream,—I have tried to dream of an ecumenical Methodism, but I do not believe in it at all; I believe in Chinese Methodism and I believe it is coming; I believe in a Japanese Methodism, and I believe that a Japanese Methodist Church is coming out of the agitation concerning the union of forces in Japan. There will be a Chinese Methodism, a Japanese Methodism, a Hindu Methodism, a Methodism of each of the great oriental countries, which will be characterized by higher qualities than characterize the Methodist Episcopal Church in America, because the intellectual and physical basis of the Oriental is finer and more delicate than the most highly equipped European. The Orientals start from a higher plane than we began on, and they will in time overtake us and will pass us and will teach us higher things in Christianity than ever we know; but it will be through the national churches, whose institutions will be adapted to and be the outgrowth of the national life of the countries concerned.

I have taken too much time. What will the future be? I do not know. I do not know what the future will be next year, but I know what the future will be by and by. What will it be? It will be a kingdom or empire consecrated to Jesus Christ. I believe that. Why? For this reason, because I believe in the good will of God; don't you? I believe that God wills the best things for men. I believe in the common sense of men, and I believe that it can be trusted in time to select the best thing out of all things that are offered for choice. I believe in the common sense of men and in the character that is being created in the oriental world by the Gospel of Jesus Christ. Let me give

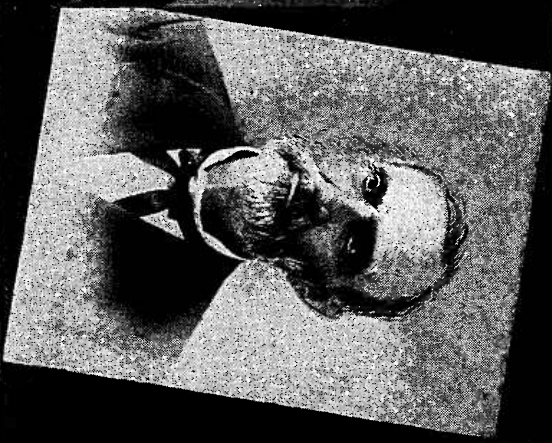
TRUSTEES.



HOOPER CREWS.
1861-1871.



LUKE HITCHCOCK.
1859-1899.



STEPHEN P. KEYES.
1855-1865.

you one instance, and then I will close. Some time ago there was a young native minister of the Irish Presbyterian Church in the city of Mukden. That was the city which once knew Kouropatkin. Poor old Kouropatkin has dropped out of sight altogether, and I have thought of "Pat" and "Kan"—I have thought that Poor-old-Pat-can't would be a far more appropriate name! (Laughter.) In the old city of Mukden there was an Irish Presbyterian Church. Some of you do not think of the Irish missionaries. I need not tell these ecclesiastical historians what the Irish did in Europe; how they were the teachers of England, France, Germany and a lot of other countries that have since become half Christian. One of the most successful of the Christian churches in China or the oriental world is the Irish and Scotch Presbyterian mission in the old country of Manchuria. One of its principal stations was at Mukden. There was a young native pastor there, and just as soon as the Boxer outbreak reached that town, some of the leaders went to Mukden, and found this young preacher and took him out to the common execution ground outside the city wall, and in nearly every instance in China the execution ground in the provinces or sub-provinces is outside the sacred precincts of the city itself. They took him out and a large crowd of Boxers went with him, and they made him kneel down in that place with all of its horrid associations; they bound him; and the leader stepped up and said,—imagine the terrible loneliness of the situation! He said in Chinese, "You are a Christian?" "Yes." "Now," he said, "will you preach that Jesus doctrine again?" That means Christianity. And the young hero replied without any hesitation, "As long as I live!" Just think of the probabilities! Then he was asked a second time by this leader of the Boxers, "Will you preach the Jesus doctrine again?" and the answer was as heroic and as prompt as before, "As long as I live!" and he had scarcely given it when a Boxer who was standing at the right of the chief stepped up and with one blow of a sharp knife smote off the right eyebrow, and with the blood streaming down his face the same question was asked and the same answer given, "As long as I live!" and another Boxer standing on the left of the chief stepped up and with another blow of a sharp sword cut off the left eyebrow; and the same question was put, "Will you preach the Jesus doctrine again?"

and the answer was the same; and then another Boxer stepped up and with a sharp knife hacked and mutilated the lips which had spoken the heroic words, and then the chief asked him once more, "Will you preach the Jesus doctrine again?" The young hero, cut and hacked, his lips mutilated, could not say it as distinctly as before, and he was just able to whisper, to whisper just strong enough to be heard in the immediate neighborhood, some of whom were touched, "O! I can't preach but I can always believe." O! brothers, how many of us are there tonight, who, under such circumstances as those, could give that heroic answer? The next moment his head rolled in the dust. My last sentence is this: you may wonder, you may doubt the strength and the efficiency of the agencies which are being employed, but that agency, call it what you will, which out of the commonest kind of an oriental can make a hero like that, has the future of the Orient in its grasp, and nothing that man or the devil can do can take it out. (Great applause.)

BISHOP HARTZELL: Our hearts have been thrilled by these speakers from the Philippines, Africa and China. Their reports are only specimens of what God is doing in all the foreign fields, and of what God is doing in the home field; and so tonight we sit here and realize what God is doing. I suggest that before we sing a couple of verses in conclusion, that every one in this house should bow the head in silent and solemn prayer, a prayer of renewed consecration of ourselves and of our substance to God, a prayer of renewed faith in the Gospel of Jesus Christ to save, a prayer of renewed faith in the conversion of the world.

PRAYER

BY BISHOP HARTZELL

O blessed Christ! we do rejoice tonight in the power of the Gospel; we do rejoice tonight in the saving power of the Gospel. We do rejoice tonight that we live in this blessed land where the Gospel of Jesus Christ has had so large a molding influence, and as we have listened to these brothers tell of the progress of

the Gospel in foreign lands and recall the fact that these are but specimens of the work which is going forward in all lands under the direction of the different branches of the church, and when we recall in our own land here and in other civilized Christian countries the same saving power is being manifested,—when we recall these things, O! how our hearts are stirred. O! how much we realize how little we are doing! O! how ashamed we are in Thy presence. How narrow our faith! how little our giving! how small our efforts to give this Gospel to the world! God forgive us! God forgive us! And now let Thy blessing rest upon the missionaries of the cross everywhere in all lands, in all places, under all flags of whatever name, wherever the name of Jesus Christ is being spoken, anywhere on the earth. We pray for victories, we pray for success. May Thy benediction rest upon the institution whose semi-centennial we begin to celebrate tonight. Let a double portion of the Holy Spirit rest upon the faculty and upon the students, and may its influence and power be multiplied year by year. Hear us and bless us, we ask through Jesus Christ our Lord. *Amen.*

SUNDAY MORNING, MAY SIXTH

THE STUDENTS' LOVE FEAST

DR. COOPER, LEADER

The Service

The service was held in the lecture room of the First Methodist Episcopal Church. Many graduates and students participated, and there was a large number of visitors. The report follows the service in detail.

After singing four stanzas of hymn No. 560, "And are we yet alive, and see each other's face?" the congregation were led in

PRAYER

By REV. J. W. WAUGH, CLASS OF 1859

O Lord! into Whose presence we come, meet with us. Make Thyself divinely felt and intimately near this morning. We come to a love feast,—may it be a feast of love to all our hearts! To this end meet with us! We thank Thee for another opportunity to come into Thy presence. No soul is there in these walls but has made this approach; may we make it with confidence this morning. May we come as obedient children. Help us while we commune here for a brief hour. Help us to get away from all worldly thoughts. May the Holy Spirit come and dwell with us for this hour and make this a glorious place of meeting. We come that we may tell each other concerning our soul's interest and concerning God's dealings with us. Help us to get so near to Thee that we may have a season of great rejoicing, forgetting everything except that God is in our midst. We desire to be fed by Thee this morning. May we grow in grace wonderfully during this hour so that we may be better fitted for all that is before us, whether it is life or death. We know that if we are fitted to live we are fitted to die. Help us to rejoice in Thee; and as we have prayed during the years for our dear brethren, may we see this morning in their lives the fruits of the Spirit. Teach us to know that Thou art leading us and

may we feel this morning that Thou hast guided us to a good place.

Bless all who gather in these assemblies. May great good be done. May this be a mount of vision to us from which to look out upon the fields before us. We pray for Thy servants who are working for the spread of the Gospel in this and in other lands. We believe that Thou wilt gloriously bless the work being done.

Fit us for this service and for the enjoyment of Thyself and for the making of the resolutions which will carry us forward with success to a glorious issue. O! gird us for our work. Uplift us! Hear us and bless us! May we turn our thoughts inward! May we believe that Thou wilt work in us and through us and by us! Bring us near Thyself! May we fear nothing, and may we grow in grace. We come humbly, asking earnestly, desiring with a great strength of desire that Thou wilt hear us and that this may be an hour in a heavenly place in Christ Jesus. We ask it in His name. *Amen.*

HYMN No. 528 was sung: "Blessed assurance, Jesus is mine." Brothers Chadwick, Clark, Shannon and Parkinson distributed the bread and water. While the elements were being passed, Hymn No. 556, "Blest be the tie that binds," was heartily sung; and later Hymn No. 342, "Lord I am Thine, entirely Thine," was sung with great feeling, and followed by the doxology.

DR. COOPER: It has been suggested that the students, old and young, on rising to speak, announce the name and the class to which they belong. My name is Alanson L. Cooper and I belong to the class of 1859. I left the Institute forty-seven years ago thinking that I might live to preach ten or fifteen years, but I have been on the effective list for forty-five years. Two years ago, having attained unto the honorable age of eighty, I passed out of the list of active men and retired. But I have not passed out of the enjoyment of the religion of Jesus Christ at all. I think that it is richer to me now than when I was a student here. I know a great deal more about the experience of salvation and the love of God, the fullness of the love of God, than I knew then. The strong passages of John in his epistles seem to be homelike to me now, more so than in the

early experiences, such as "God is love;" "He that dwelleth in love dwelleth in God and God in him." Sweet and glorious fellowship with God is my highest joy. My abiding consciousness of Him is glorious. If you could not hear my voice but could hear my heart, you would hear a song of triumph. His peace passeth all understanding. There is a depth to it which I can not fathom. The depth of this supreme love, this entire consecration to God, you can not measure or fathom it. I rejoice in the privilege of being here once more to meet the students and the friends of the Institute. It gives me a greater joy than I can express.

The meeting is now open to you. You all know what a love feast is; you are all familiar with it. The time is limited. Let us improve it in giving our testimony as the Lord may direct. It is an easy matter to conduct a love feast which the Lord leads.

CLARK P. HARD: My name is Clark P. Hard. I belong to the class of 1867. I rejoice in the privilege of being here this hour. Memory is busy this morning. Familiar faces come before me. I remember the meetings in Mrs. Hamline's home; brother Spencer used to lead some of those weekly meetings. I remember brother Davis, who was my successor at Hyderabad. How I remember him in Bombay as we carried him to the steamer! God has been kind to me and I praise him for his goodness and mercy.

GROVER C. CLARK: My name is Grover C. Clark. I was born in New York, and born again on the evening of February 26th, 1866. I was in Jennings Seminary and later came to Evanston; left Evanston in 1876 and joined Rock River Conference and have been preaching the Gospel from that time to this without any intermission. The Lord has been very gracious to me. I felt His saving power when He came to my heart and brought to me the forgiveness of sin. A consciousness of His saving presence and power has always been with me from that time. I am rejoicing in His love, and I am looking forward with increased confidence to the time when I shall live and reign with Him forever.

JAMES W. WAUGH: My name is J. W. Waugh,—brother Waugh. I was of the class of 1859, though I was graduated

and given my degree when I was off the Cape of Good Hope. I was not with brother Cooper and brother Holmes when they were here and received their diplomas, but I was off the Cape of Good Hope sailing in a nice ship, bound for India, where my ministry has been for over forty years. This is a new experience to me, this Semi-Centennial Celebration. I never was at one before, but I have been in class-meetings and in love feasts. I doubt if any here except brother Cooper will remember our good old leader in spiritual things, Father Sinclair, who was here just before brother Cooper became preacher in charge of this station. I attended love feasts in the old church down,—I think it was—on Church street from time to time, and we rejoiced in God, and that rejoicing in God has gone on continually for nearly fifty years. My heart is glad this morning. I love God and I love His people. I hope to do some more work for God, even in India. I can not give you my history now, but I can tell you that my heart's history is that I love God with all my heart.

HYMN: “ 'Tis the promise of God full salvation to give.”

JAMES S. CHADWICK: My name is James S. Chadwick. I was in the class of 1861. I have very pleasant memories of my school days at Garrett Biblical Institute. The old building is gone; Heck Hall replaces it. I am delighted with the surroundings of Evanston today. There are many, many things for which I feel profoundly grateful to God and among them is the fact that my footsteps were directed to Garrett Biblical Institute in those early days of its history. I thank God for the men who were in the chairs of the Institute, for the spiritual influences that centered in the buildings and among the people, for the blessed meetings we enjoyed in the church here when brother Bragdon was the pastor, and those spiritual culture services in sister Pearsons' home,—brother Cooper and brother Waugh will remember those. I thank God for the impulse and inspiration which came to me while I was a student here; for the friendship and fellowship of the men and women who served God in those years. Few of them are left. I can not begin to express the gratitude I feel in being permitted to join in this Semi-Centennial Celebration for I meet here friends from the east, the west, the north and the south. I am glad that I can

stand by the side of my former presiding elder, Dr. Terry. I am glad that I had the privilege of speaking in his favor when they were looking for a professor at Garrett Biblical Institute. I am proud of what I said about him, and I am still more proud that God has honored him and that he has lived so long in this place and has accomplished so much of good for Garrett Biblical Institute. I am glad to be by the side of a former conference colleague, the pastor of this church, Dr. Frost. There are many other reasons why I am profoundly thankful to look into your faces and share in this delightful service. I have anticipated it for days, and my soul rejoices in God. I am happy in the work of the ministry; there has been scarcely any interruption in my service. For all these years God has given me strength and help and I am still in the effective work. I am presiding elder of the Brooklyn North District of the New York East Conference. I rejoice in the presence of Christ my Saviour. I have a hope of a blessed immortality.

HYMN: "Children of the heavenly king."

WILLIAM A. SHANNON: My name is W. A. Shannon. I belong to the class of 1879. In my infancy the hands of Peter Cartwright were laid on my head in baptism. When I was eighteen years of age I had the privilege of reading a series of letters by Miss Willard concerning her girls in the college for ladies, and my thought was thus turned to Evanston. God led my footsteps here. In 1872 I entered the work. I had the privilege of rooming with brother Grover C. Clark one term, and I have often thought of those delightful hours we spent together as chums, although he was considerably older than I, but the blessing of God was upon his influence, and that, with other associations that came into my life, is a precious memory this morning. I thank God for the privilege of once more looking into the faces of the brethren of Garrett Biblical Institute.

WILLIAM H. BARTON: My name is W. H. Barton. I belong to the class of 1878. I am a member of the New York East Conference, and have been in that conference ever since I began to preach. Brother Chadwick has since been transferred into it. I remember the last meeting we had in Heck Hall, in the office of that hall, with our class. We were requested to take a motto from the Scriptures. I took that favorite passage of

Scripture, "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." That meant much to me then, but it means much more now, thank God! I am thankful to be here and to recall the things of the past. The memories of the past have been growing on me since I arrived here Friday night. I remember the professors, Dr. Bannister, Dr. Raymond, Dr. Hemenway, Dr. Ninde and Professor Cumnock were those at whose feet I sat during the years I was here. I am here with the same determination to serve God to the end, and I believe that I shall be able to finish my course to the glory of God in prosecuting the work which I started out to do, the winning of this world for Christ so far as I might be able to by my ministry.

JOHN GRANT SHICK: My name is John Grant Shick. I am a member of the North Nebraska Conference. I am a member of the class of 1899. I am a child of the Garrett Biblical Institute. I feel that my heritage is rich. I have been thinking of the days gone and rejoicing in God that it was my privilege to spend the time I did spend here under the tuition of the teachers in the schools and under the influences which are thrown around one here in this place. I thought today and I have often thought during the past seven years of the students' prayer meeting held on Friday nights in Memorial Hall. That is one of the bright spots in my memory. It was full of inspiration. I think of the class-meetings I attended in this building where Mrs. Kean presided. I did not often get in as I was settled in the country, but the memory is precious to me. That which stands out as vividly as anything to me is the work under Professor Cumnock, where, when wearied and burdened, and staggering under the heavy work of other classes,—we used to go and have an hour's good time together and receive instruction from that good man, who taught some of us how to get over the lisp which had clung to us from boyhood days and to learn to speak with a little more freedom than we had ever thought possible. The only reason Professor Cumnock did not make orators of us all was that we did not furnish him the material; but he did the best he could with that which we put into his hands. I thank God for all the help and instruction that came to me intellectually, socially and spiritually during my sojourn in this school.

LISTON H. PEARCE: My name is Liston H. Pearce. I am from Baltimore. I am happy in the midst of these scenes. I am not unconscious of an uplift from this meeting this morning, but somehow I am inexpressibly sad and lonely as I go through these streets and look into the faces of the people whom I meet here. I came to Evanston in 1859. I arrived here the very night that brother Waugh took his departure. I remained here until 1866; went to the Michigan Conference and then to the Virginia Conference and then to the Central New York Conference and then into the Baltimore Conference and am now editor of the Baltimore Methodist. Beginning with Dr. Dempster, all the professors of those days have gone. Beginning with Dr. Foster, afterwards the eminent Bishop Foster, all the professors of the University with the exception of Dr. Bonbright, I believe, have gone. Any relicts of those days who may be present will remember the name of Jennie Wheeler. How well I remember the days of my courtship with her here! We were married in Chicago, and began our lives together in Kalamazoo, Michigan. Twenty years ago she vanished from my home. I am glad for the joy that has come to me in the hard work of life, and for the faith that I have in the Gospel that I learned from the lips of holy men and women here and elsewhere, and I expect ultimately to meet in heaven those whom I have known and loved in this place.

HYMN: "Blessed assurance, Jesus is mine."

TIMOTHY P. FROST, D. D. (Pastor of First M. E. Church, Evanston): Perhaps it is time to hear from those who are in Garrett now. My name is Frost. I do not know what class I belong to; I have not been assigned to a class yet; but I can say to you this morning that I thank God for thirty years in the Methodist ministry, and I thank God for the opportunity of taking the course at Garrett late in life.

JOHN H. POLAND: My name is John H. Poland. I belong to the class of 1888. After I had preached thirteen years and a half it occurred to me that it would be a good thing to drop out and do a little systematic studying otherwise than on a circuit or station. Bishop Fowler asked me what I expected to accomplish by going to the Garrett Biblical Institute at that time? I said, "I am going to postpone the dead line." I thank God

that I came. I do have some recollections of the surroundings at that time. I believe Professor Cumnock and Dr. Terry are the only ones that are left of the faculty of my time here. I have thanked God all these years for the privilege of associating with that class of men. I told Bishop Fowler that I not only expected to study Hebrew and some other things, but expected to study men who knew more than I did, and my stay here has been a great blessing to me during all the years of my work since I left here. Thirteen years of the time since I left here I have spent in the presiding eldership and I have found my stay here, my associations here and the influences which came to me while here, of great help to me. I am living my life over again. I hope to keep young as long as I live. I want to keep step with the procession, not only religiously but intellectually and ecclesiastically, and never grow old. I thank God this morning that I have a blessed consciousness that Jesus is my present Saviour.

JAMES S. STEININGER: My name is James S. Steininger. I belong to the class which hopes to graduate this year, there being no preventing circumstances. It seems to me that I have been the recipient of exceptional grace, born in a Christian home, and when a child carried in my mother's arms nearly two miles to church Sabbath after Sabbath. I yielded my heart to God the first time I heard Him call, at the age of eight. At the age of sixteen I was called to the ministry; five years later I entered the active work, and it has been glorious all the way. I thank Him for the influences which have been cast about my life. I am thankful for the influences which have come to me in Garrett, and I am glad that I am able to say that I have never heard anything in the class room at Garrett nor have had any influences that could be ascribed to Garrett that have ever put a strain upon the faith that was taught me by my mother. I shall be glad to say that in the days to come.

CHARLES H. STOCKING: My name is Charles H. Stocking. I have come all the way from Ashtabula, Ohio. I was born on the fourth day of July, 1842. I was also carried in my mother's arms, and by my grandfather, devout parents, from the old log house to the church from earliest infancy. I was trained in the Christian life at such an early age that I do

not know when I began to love God, no more than I can remember when I began to love my father or my mother. I now believe that it is the most normal Christian life, beginning so early that the child never gets out of the kingdom, "for of such is the kingdom of God." I am glad that our dear children, seven of whom were given to us, three now being in heaven, started in their early life, and they are all on the roll of the Church of God. My devoted companion has been with me thirty-seven years in the ministry, my class being the one of 1868. My dear chum at college, W. W. Painter, was called to heaven a few years ago. Precious associations thrill my heart this morning. I remember Clark P. Hard, trëading with him the streets of Chicago on Sunday in our mission work at Halsted street. We began with seventeen, I think, in a little room above a lager beer saloon, organizing a Sunday school mission; and then at Bridgeport, and then listening to the preaching of prominent ministers in the city Sunday nights. They were two blessed years, three nearly, that passed here at Evanston from 1866 to 1868. My ministry was in the beginning in northwestern Missouri, then in Ohio, then in Iowa, then in Minnesota, then in Missouri again, and then in Ohio again, and I am happy to report that during these thirty-seven years it has been a continuous pastorate without the break of a week or a day. I am glad to report that the last year has been one of the best of my ministry. We dedicated on the eleventh of February a beautiful stone church, and since then we have been in union evangelistic services,—six churches up-town and two churches down at the harbor; between seven and eight hundred have started in the Christian life. Evangelistic services were held up-town in our new Methodist Episcopal church, which was dedicated by Bishop McDowell the eleventh of February. It seats thirteen hundred. Often fifteen hundred were in the enclosure. We have received since the new year 180 on probation and into full membership, and we are looking for a gracious ingathering through the year. Our annual conference meets with us in our church next September. I wish we might see there a great many of the brothers of the Institute, the old students, but that is beyond our expectation, of course. But I greet you this morning as a humble worker in the vineyard of the Lord. He has done exceedingly abun-

dantly above what I have been able to ask or think during the years. I expect by and by with you to live and reign and to praise and glorify God among the unnumbered intelligences of this boundless universe.

ALONZO C. WAKEMAN: My name is A. C. Wakeman, of the class of 1879. I greatly appreciate the privilege of my former experiences here in Evanston and my experiences now. I have never grumbled at the charges that have been given to me while in the active work; but two years ago I was obliged to take the hardest appointment I have ever received, and that was a superannuate relation. I went down all of a sudden. I had never known what it was to have a job that was too hard for me to tackle up to that time. I say I greatly appreciate my privileges here. I had three brothers that enjoyed the privileges of the institution here. My three children have graduated here, and I so much appreciate the blessings of Evanston that I have eight grandchildren and if I can influence them I will have them all come here and graduate. I am happy in the Lord and I am going to do what I can for His service.

WALTER HUGH WHITLOCK: My name is Walter Hugh Whitlock; I belong to the present class. I hesitate to say what I am about to say, but it is on my heart and I am going to say it. I can hardly believe that I am here this morning. I am from a cabin in southern Illinois, sanctified by the poverty of a sick soldier of the sixties who has gone home to heaven since I came here to school. I am thinking of the joy God gave him of having a son called into the ministry. I am thankful today that God has called me. I have been in school for seven years. I started with less than enough money to go six months and had not the faintest conception of where the rest would come from, and I now have enough money to get home, and God has given it all to me. I praise His name this morning. I tell it because it is to His glory. His love is filling my soul. I thank God for Evanston; everything that is here has been an inspiration to my heart. Garrett is the most precious spot on earth aside from my little cabin home. I thank God for the men that are here. It teems with saints of God still, and there is a prospect of years to come before

many of them. I thank God for First Church. God has often visited me here. What a privilege to be under the ministry of such a man as Doctor Frost! It has fed my soul unspeakably. I have been in sister Kean's class-meeting, thank God! and such a feast as that has been! My study of God's Word has made the Bible a new book to me. Some people are afraid of that. I thank God for it this morning. I would be ashamed of myself if three years of hard work upon it had not made the Bible a new book. I was wondering what I could say about the new Bible I have. As I have thought of it it has seemed the best thing I could say of it is this: the Bible was a dreamy, mysterious book, beloved, before I came here, endeared by sacred memory and sacred things, but dreamy. It is still mysterious, but it is a book now that is teeming with the lives of the saints of God. Back of it I see many men who actually lived and who actually served God, who actually gained the victories of faith, and who accomplished for God, and gave us His will. These men back of the Bible mean so much to me now. David is a man to me now, so real! and all those saints seem so human as well as so divine and so saintly, and then Jesus to me now is so different, but so precious; I love Him today; I think of nothing I would not give Him, all I have He has given me, and it is all His to be used in His service, by His help, to the glory of His dear name.

WILLIAM CARSON: My name is Carson; of the class of 1889. At the age of thirty-seven, after a busy business life, I submitted to the divine will of God and came to Garrett Biblical Institute. I cannot forget Doctors Ridgaway, Raymond and Bennett of precious memory, neither can I forget the one I look at this morning, Doctor Terry,—his admonitions, his wonderful words to me. I am glad to be able to say that since I left here God has been wonderfully with me. I had an advantage over many who came to this place. I did not have to unlearn very much, so I began learning at once, and I can say that my three years here were the best of my life; they have been growing better and better all the time, and they will grow better and better even unto the perfect day. As I came down the avenue this morning and came up to Rest Cottage, I thought of the queenly woman who used to live in Evans-

ton but who has gone home. We are all going home some day, glorious, glorious day!

JAMES B. PINKARD: My name is Pinkard. I belong to the Michigan Conference. I am of the class of 1891. There are many things I would be glad to say, but I realize that there are many here to speak. I am glad to speak of the help I received and of the blessings that came to me because of my stay of three years in this place. All I have time to say is that God is wonderfully blessing me and my family. He gave me a good wife. She was of the family of a Methodist preacher, her father being in the Southern Illinois Conference, Rev. J. B. Reynolds. She is a glorious helpmate.

GEORGE A. TYLER: I think it is time to hear from one of the babies of Garrett. I would like to say that my stay at Evanston has been the richest in my life, for I never knew what it was to enjoy life until I became a Christian. I am one of the unfortunates of life,—an orphan, in a way, one parent a Catholic and the other a Protestant; they fought over their religion and separated while I was young. I was brought up in a foundling orphan asylum in Boston and traveled and roamed around with scarcely one to call a friend. With me I think it is a case of the survival of the fittest. Some way God never called a minister from our family since Noah and so he seems to have called me. I am not studying Hebrew or Greek in Garrett, I wish I could, but I have been studying men and the Bible. I came here scarcely knowing what I believed. The work has been hard. I have had to bring up studies from all sources, for I studied everything but the Bible before being a Christian. But I want to say this, not having the care of parents, I want to say this in favor of the noble men at whose feet I have been sitting for two years: I shall never forget the great truths that I have learned, and I have learned them quite well. I feel that there is a great future for the Garrett Biblical Institute; if it can set me right and give me the Gospel story in the way I am seeing it, I feel that it can do anything for any one else that is good and true. I want to stand here this morning and witness to this fact because sometimes men come to Garrett Biblical Institute with certain prejudices, but I came here with none of those to unlearn. And

friends, to think now, just in the two years that I have been staying here, to think what great things I have learned,—not only learned them mentally, but getting hold of them in my heart and life. God is more precious to me and the Bible is more precious than when I came. Some of you know what that means. And I trust as I go forth from the Garrett Biblical Institute that I may meet some in the future and say, as these older men have said, that it has grown better all the way.

HYMN: "My father is rich in houses and lands."

A. EZRA GRIFFITH: My name is Griffith, of the class of 1882. I should be ungrateful if I did not praise God for the memory of Bannister and Hemenway and Raymond and Dr. Hatfield, who was pastor here, and for the influences that have come into my life and ministry. I am sure, whatever preparation I may have had, that I was very little fitted for the ministry without the personal influences and study and uplift and the benedictions that came to me through Garrett Biblical Institute. I want to praise God for the privileges and the blessings that came to me in this place.

HARRY E. GREENING: I am from the Illinois Conference. My name is Greening. I have just completed one year of work here and can say that it has been one of the most glorious in all my life. Like Doctor Poland, I expect the deadline to be put off several years because of the work that I have been privileged to do here and the two years more that I am anticipating if I can remain.

CHARLES W. LAWSON: My name is Lawson, class of 1883. Circumstances have been with me, as perhaps with others, so that I do not have opportunity to participate in such assemblies. I want to bear tribute to the men who were professors in the Institute when I was a student here. Doctor Bannister passed away early in my stay, and so did not make the same impress upon me that the others did; but Doctor Hemenway, Doctor Raymond, Doctor Ninde, afterwards Bishop Ninde,—they seemed to me then and they seem now as prophets of God, grand men, God's noblemen. Some of the brethren spoke about the material they brought that these men might work upon or impress: I do not know what I may have brought, but I know that during these twenty-three years I have had one single aim.

I may not have done what I ought to have done, but I have done the best I could, and after twenty-three years of service, the best I could render, I am inexpressibly more anxious that the remaining years that may be mine shall be laid at the feet of the Redeemer, Jesus Christ, as a fragrant odor, without any taint, without any admixture, but of continuous, consecrated, undeviating devotion to His cause and kingdom.

FLETCHER HOMAN: I belong to the Des Moines Conference and to the class of 1902. I am not prone to believe that the former days were better than these. I am very glad that Garrett Biblical Institute sends out men of God. I am thankful for the class-meeting that I attended once in a while. I am thankful for the prayer meeting of the students of the Institute. I am thankful for old Desplaines Camp Meeting where I got one of the greatest blessings of my life,—as you remember, Sister Kean. I am thankful for these men with whom I have been permitted to associate in the class-room, and whose lives have entered into my very life and have helped me to be a better child of God. I am glad this morning that these things abide when we get out into the busy world and under the hard load that sometimes we have to carry. There is no sadness in my heart as I walk these streets,—there is joy, and I hope there always will be joy, for as I meet men on these streets I feel like saying, “Well, I suspect there is another child of God, and another child of God!” And I rejoice this morning in the blessed and sweet peace that Christ brings to the human heart.

JAMES O. TAYLOR: My name is Taylor, of the class of 1892. I am from Missouri, where I am a presiding elder. I am glad for this fellowship. I have been permitted to meet with people in various associations, in political and civic orders, but the best association I ever found was in the Methodist Episcopal Church, and on the inside of that association an inner circle of Methodist preachers,—they are the best body of men that I have ever seen, and on the inside of that circle there is another sacred one, that is the Alumni of the Garrett Biblical Institute. I thank God for the privilege I have of being here in this assembly, and for the influences which those days brought to my life. I am now claiming brotherhood with the Prince, and sonship in the divine family.

HYMN: "He leadeth me, O blessed thought."

THE LEADER: We haven't more than fifteen minutes; how many of you can testify in that time?

D. C. DUTTON: My name is Dutton, of the class of 1900. I feel that I would be a very unworthy son of Garrett if I refrained from speaking a word. I carried peculiarly heavy burdens when I was a student, and was away below my ideal as a student; and the helpful influences of the work here have been such that I wish that it might be possible for me to bring some tribute and lay it upon the altar of my Alma Mater. The greatest thing I believe any man can have from any institution of this kind is the consciousness of truth, and that is what came to my life while here. God somehow seems to be able to use these men to bring a tremendous consciousness of truth; and I rejoice that after these years have gone there has not been a forgetting of the influence but a growing, deepening consciousness of truth. The very atmosphere of Garrett is pregnant with the blessed influences of the Spirit, and I wish that there might be brought to these men a consciousness of the greatness of their influence out in the world of men.

EDWARD H. PARKINSON: My name is Parkinson, class of 1878. The memories of the past are precious and I am devoutly grateful for them. I am thankful for the blessed influence of the faculty over me and of the good men in my class. I find the service of the Lord to be intensively aggressive, and it is the purpose of my heart to be faithful to my God.

WILLIAM B. ROBINSON: My name is William B. Robinson. I belong to the class of 1875. I left here thirty-one years ago. I have been preaching ever since. I have had temptations to leave the ministry, but I never left it. I wish to say that I am delighted to be here. I can endorse all these good things the brethren have said about Garrett. Garrett is very precious to my memory. I am looking to see the dear old faces; I have not seen but one that I really recognize; but I expect to see and know a good many before I leave. I bless God for this great providential opening that has permitted me to come here today.

CLARK S. WHEELER: My name is Wheeler. I belong to the Michigan Conference and to the class of 1895. The Christian ministry, the memory of student days here, and the brotherhood in the ministry of the Christian faith, are inexpressibly dear to me this morning.

JOHN R. McFADDEN: I belong to the class of 1902. I thank God for the privileges of Garrett, and I want to say a word of appreciation of one who has not yet been spoken of this morning, a Christian gentleman, a real father to the boys in Heck Hall; none of us can forget brother Mars nor his unfailing kindness and love to the boys in Heck.

FREDERICK G. WREDE: My name is Wrede. I am of the class of 1892. I am a member of the Chicago German Conference. You see I am a German, one of them, and one of a family of sixty thousand Germans who are in the Methodist work. I traveled in Wisconsin, and in that State there are about one million Germans out of the 2,155,241 inhabitants. We are trying to save those for Christ. Thank God! we are saving some of them. I thank God for a Christian home and for the Methodist Church, and I thank God for Garrett Biblical Institute.

ERIC P. SWAN: My name is Eric P. Swan, class of 1902. I want to thank God for the Methodist Church. My father was a Swedish Methodist preacher. I was brought to the church by my mother before I could walk. I attended my first camp-meeting when five months old. I believe it got me into the right path. I enjoy preaching the Gospel. There are nine children in my father's family. A brother and myself are preachers; two of my sisters are married to Methodist preachers; one of my sisters is working in the mission field in India, and the others are members of the Methodist Church. I thank God for the Methodist Church and for the privilege of being here at Garrett; I am increasingly thankful for that privilege, and Christ is more precious to me today than ever before.

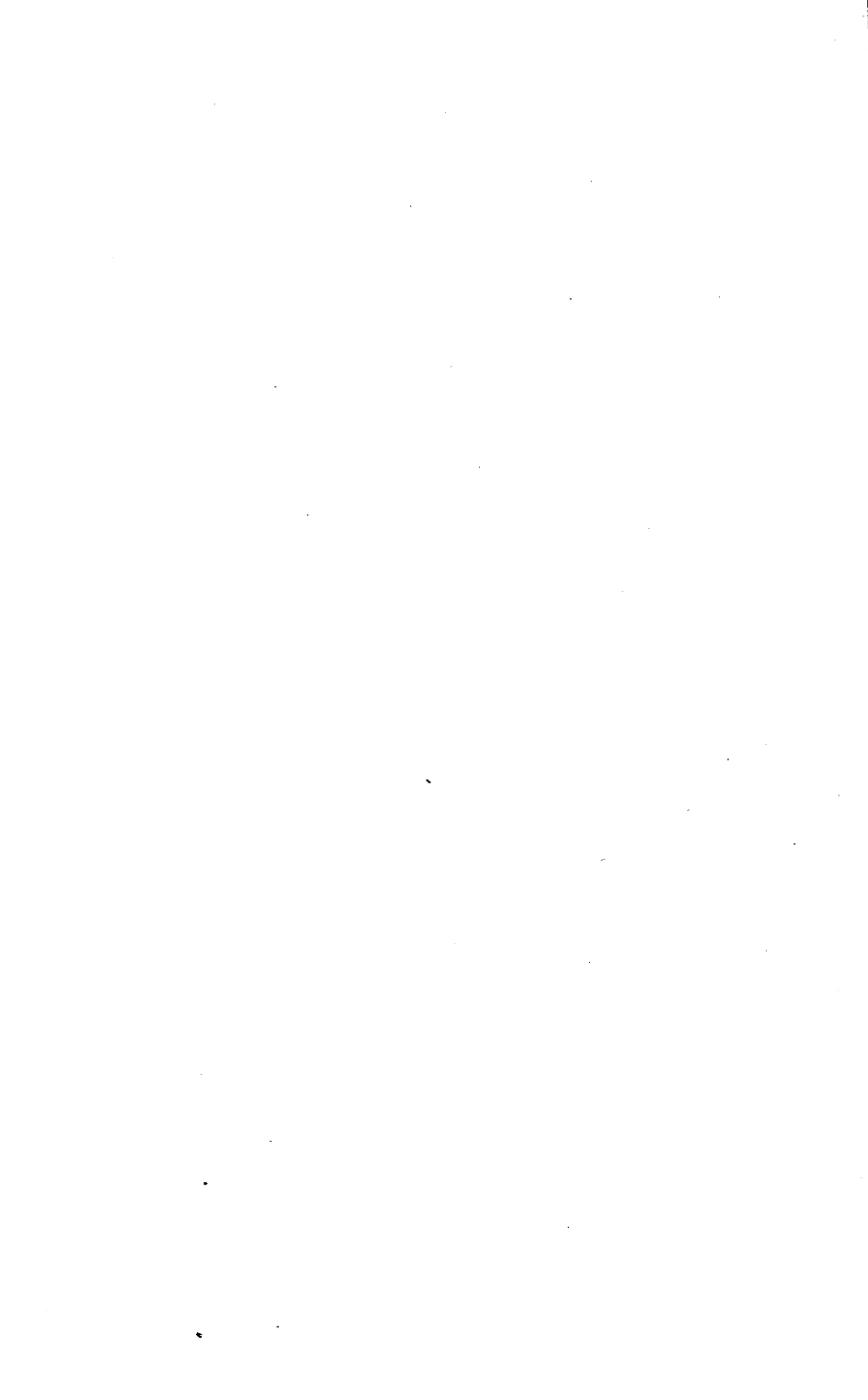
JOHN F. VAN CAMP: Class of 1894. Precious memories are mine today. I received great profit here. I rejoice in the living God.

NATHAN ENGLISH: Class of 1895. I was born a Methodist and raised one. I grew up in the church. I began Christian work before my majority. I shall always thank God that I have had a place among His workers. I looked forward many years to the privilege of coming to Garrett. I succeeded in getting here fourteen years ago. They were precious years to me and have been a source of strength ever since. I am glad to be here this morning.

ELIJAH W. SPENCER: Class of 1902. I can speak with great joy of the pleasant hours spent during my stay of three years in Evanston, but I find the hours most precious to me now are the hours that were not so precious at that time. I remember one hour that means more to me than any hour in all my stay here, when I went into Doctor Stuart's room. He had a written sermon of mine, and after he had gone through it the only good thing he could say was that I had some splendid quotations; but I want to say that hour has meant more to me than any other hour that I spent in Garrett Biblical Institute. I do not say this simply because of my love for Doctor Stuart, but because that hour has meant so much to me, and I cannot begin a sermon without thinking of that hour and feeling that I must do my best. I want to thank Doctor Stuart for that hour that seemed almost to crush me at that time.

FREDERICK D. RAYMOND: I want to say a word for the veterans of this church. In a sense I am one of the survivors of the old faculty. I remember Liston H. Pearce when he was secretary of our Sunday school, working his way through school by taking care of brother Hoag's horse. I sat on a seat by Grover Clark when he was studying the Greek grammar. I heard Bishop Simpson say a speeding word to Doctor Hard as he started for India. I want to say that this Institute and this church are glad to see you, and I feel that I can say that without any immodesty because, perhaps, I am the oldest member of this church here today. God bless you!

After singing "Take the name of Jesus with you," the benediction was pronounced by Clark P. Hard. The grace of the Lord Jesus Christ, the Love of God and the fellowship of the Holy Ghost be with you all. *Amen.*



SUNDAY MORNING MAY SIXTH

THE BACCALAUREATE SERVICE

The Service

The choir of the First Methodist Episcopal Church rendered beautifully the special musical numbers of the service: Carter's "The Hallowed Presence," and Mendelssohn's "How Lovely Are the Messengers." Prayer was offered by the Rev. William H. Barton, class of 1878; the Old Testament lesson was read by Dr. Frost, and the New Testament lesson by Bishop Warren, who also delivered the baccalaureate sermon and pronounced the benediction. The hymns sung were from the new hymnal: No. 26, Shall hymns of grateful love; No. 207, The Church's one foundation; No. 415, Faith of our fathers, living still.

PRAYER

BY THE REV. W. H. BARTON

Almighty God, our Heavenly Father. We desire to come before Thee in such a manner as shall be pleasing to Thee and acceptable; but we are certain that we cannot come of ourselves in this manner and so we approach Thee at this time in the name of Jesus Christ, our Saviour and our Redeemer, Thine only begotten Son, and through Him we come to present our claim at this time, that the Holy Spirit may be given unto us to tarry with us while we are engaged in these services. We look to Thee, Our Father, to be our guide. We are amazed at ourselves at times when we come before Thee almost without thought. We prepare ourselves to talk to our fellows as we speak to them expressing our thoughts, our convictions, our desires, our hopes, but how often we find ourselves coming before Thee without this preparation, and yet, Our Father, we come now praying that Thou wilt help us. We come as we are. We have nothing to bring except that which has been wrought in us and upon us by Thy grace through Thy Son by the power of Thy Spirit and through the enlightenment of Thy Word. We are not here, Our Father, to thank Thee in the spirit of the Pharisee that we are not as other men, but we come to Thee to thank Thee for what Thou hast wrought out for us and in some degree in the world through these that are in Thy presence this

morning. We come to thank Thee for this privilege. We bless Thee for this place of worship. We cannot help but think this morning as we are here under circumstances so comfortable, coming from our homes so comfortable into this place devoted to Thy service, that there are thousands of our brethren today who are without home and without sanctuary. The Lord bless them in yonder city. Their homes have been burned; the foundations have been shaken and overwhelmed by the quaking of the earth. We would not pass by nor through this occasion without asking Thy blessing upon them at this time. Almighty God, work 'out in Thy wise providence that which shall be best for them and through them to the world of mankind. Surely Thou hast some lessons for them. May we be ready pupils in these events we call providential to learn what Thou hast for us. Command Thy blessing upon them and may their wants be supplied. May those who have much give bountifully, and those who have little give what they can for the rebuilding of those homes; and also for the bringing to pass not only the rebuilding and beautifying and making stronger that which is material, but out of this, in those cities brought so near to destruction in material things, may there be a rebuilding in the moral and in the spiritual and religious character of the people through the grace of God in Jesus Christ.

We thank Thee, Our Father, that after the passing by of these years we are permitted to come here once more. Some have been away but a few years, others ten, twenty, forty, fifty years. O Lord, we bless Thee that we can come here with the same desires, only increased in intensity, for the salvation of this world, for after all, the end of all this gathering and of this study and this training and fitting is that we may go out into this world and be helpful to our fellows, applying what we get here; and we thank Thee for the vision we have that the highest calling that any person can have is this, to save the world from sin unto holiness and unto righteousness. O Lord God! help us that our vision may be broad. Help us that we may look to the ends of the earth for the coming of Thy kingdom, until the nations of the earth shall call Thee King of Kings and Lord of Lords and Prince of Peace. We pray, Our Father, to this end, that Thy blessing may rest upon the preaching of the Word today throughout the world. Wherever Thy Word shall be

taught, wherever Thy Word shall be proclaimed, either in the law or the Gospel, may there be Thy Spirit to quicken, and may there be the driving out of darkness and the incoming of the light of the Kingdom of God. We praise Thee for what we have heard this morning and before coming here from men from different parts of the earth, having gone there from this center of education to take the blessings of the Church of God to the ends of the earth. We thank Thee for the inspiration that has come to us to continue as best we may in the name of Jesus Christ, to this end, that the world may be saved. We thank Thee for the open doors; we only desire that we shall be prepared in every way to enter them, until all men shall know Thee Whom indeed to know aright is life eternal.

Let Thy blessings rest upon the institution represented here today, and that is celebrating at the present time the anniversary in commemoration of the founding of this institution. We thank Thee for the teachers; we bless Thee for these men of God who have been here during all these years. Not only by precept but by example have they been teaching the right way. We feel sometimes that the great personalities of these men have wrought upon us even more than many things that have come to us out of books. We recall them with respect and honor. Many of them have passed on, but their successors are here. There are men with gray hair here, consecrated to this teaching, and we pray that Thy blessings may rest upon them. The President of this institution, and these of the faculty, may they continue in the future as in the past to live before these students and so teach that, as it has been said of others, so of them, "they have done us great good." We pray, Our Father, for these students. We ask, O God! that as they have been profited in the past, and have gone out to lead the churches and to go into homes, praying with the sick and the dying, administering to the wants of the household in spiritual things, caring for the childhood life, performing the many things that they have been able to do in Thy name,—O Lord! may these continue; and whatever may have been the efficiency and effects of the past as the results of their labor, may they be increased in the coming on of the years, and may this institution grow not only in its numbers but in its efficiency in sending out men who shall be a blessing to the world of mankind.

We pray for Thy blessing upon the preacher of the morning. We thank Thee for the many years that have been granted to him in the vigor of his strength. We ask Thee this morning that whatever may have been the preparation in the quiet of the home, in the secret place, that now as he shall stand to speak to us today that every word shall be accompanied by the Holy Spirit, that we shall be greatly profited in the name of the Lord Jesus Christ.

Bless this church; these laymen; these men and women, who have so often labored in the interest of these young men. Years ago how generous they were in throwing wide open these doors that we might enter here to worship! The Lord God bless them in everything, material, moral, spiritual, in all that ought to belong to a great church in this great center of influence.

Hear us, in this our prayer; graciously forgive us all our sins through Jesus Christ, our Saviour.

Our Father, who art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

After the singing of Mendelssohn's "How lovely are the Messengers," by the choir, Rev. Timothy P. Frost led the congregation in reading from the Psalter:

Praise the Lord from the heavens;
Praise him in the heights.

*Praise ye him, all his angels:
Praise ye him, all his hosts.*

Praise ye him, sun and moon:
Praise him, all ye stars of light.

*Praise him, ye heavens of heavens,
And ye waters above the heavens.*

Let them praise the name of the Lord:
For he commanded and they were created.

*He established them forever and ever:
He made a decree which shall not pass.*

Praise the Lord from the earth,
Ye dragons, and all deeps:

*Fire and hail, snow and vapor;
Stormy wind, fulfilling his word:*

Mountains and all hills;
Fruitful trees and all cedars:

*Beasts and all cattle;
Creeping things and flying fowl:*

Kings of the earth and all people;
Princes and all judges of the earth:

*Young men and maidens;
Old men and children:*

Let them praise the name of the Lord;
For his name alone is excellent:
His glory is above the earth and the heavens.

*He also exalteth the horn of his people,
He is the praise of all his saints;
Of the children of Israel, a people near unto him.*

Sing unto the Lord a new song,
And his praise in the assembly of the saints.

*Let Israel rejoice in him that made him:
Let the children of Israel be joyful in their king.*

The Gloria Patri was then sung, after which

BISHOP WARREN: This word is a record of things impossible to men alone. All things are possible to men and God together. A beautiful summary is found in a part of the eleventh chapter of Hebrews, beginning at the thirty-second verse: "And what shall I more say? for the time would fail

me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

HYMN No. 207, "The Church's one foundation is Jesus Christ, her Lord," was then sung, followed with

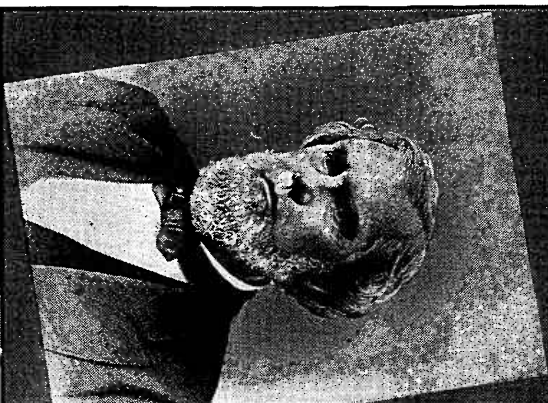
THE SERMON

BY BISHOP WARREN

I propose on this occasion to ask; What is the final, perfect, ultimate religion? and the only possible way to avoid a three hours' discourse is to cling closely to what is written; so, for your sakes, I turn aside from my usual custom and read what I have to say.

It is trite to say this is an age of progress. It ought to be. The first thought of God about man was to make him in the likeness of God and give him dominion over a world, every atom of which had been touched, and made to retain the impress of infinities of wisdom and power. Not one of these infinities has yet been comprehended by finite minds, much less possessed. We have made some advance. It is a far cry from one savage floating on a log to a mighty steamship with a whole

TRUSTEES.



A. E. BISHOP.
1871-1880.



PHILO JUDSON.
1865-1861.



J. V. FARWELL.
1866-1871.

city on board, defying the tempest and trampling down the waves of the sea. It is a far cry from shouting a few rods, to whispering over continents and under the seas; from the dwellers in caves to the wide civilization we have achieved. It is a far greater advance from the thinking of the primeval man about animal wants to the winged thoughts that fly through the universe and intermeddle with the secret thoughts and philosophies of God. But no man pretends that we have possessed ourselves of all the powers of this earth even, we have hardly approached upholding anything, not to say all things, by a word of power. Neither have we received all the thoughts of God borne in upon us from afar.

Seeing the progress made in material and mental realms, men have been asking for progress in religion, (not in the thing itself, oh no,) but in the statements of it. Is it to be supposed, they say, that the primal religion of the Jews is to hold in its grasp the projective mind of the Gentile, milleniums later? In this progressive world is religion the only thing that is to stand still? On our shelves are books with such titles as these: "Doomed Religions;" "Old Faiths in a New Light;" "The Religion of Today" and "The Religion of Tomorrow." Where are the sciences and philosophies of a thousand years ago? "Dead as the bulrushes round little Moses on the far-off banks of the Nile." Shall the eagle eyes of religion be hooded; shall her glorious spread of pinions be clipped? Christian faith has been obliged to face the search lights thrown upon it by physical science, by world-wide biblical criticism, by the study of other religions and races, and the universal application of awakened thought to every possible theme. It is quite a fad with mere thinkers about religion to take up every new notion, new to them though old as the human race, and call it "advanced thinking," "up-to-date religion," "abreast of the times" and other such catch words that seem to indicate sprightliness of thought.

This advanced thinking exhibits itself in two aspects. One, a disposition to revive the dogmas and claims of old religions that have paled, faded and seemed about to pass away. Men are turning to the mental occultism of India, turning with sudden hope to the utterly unknown possibilities of long buried Thibet for a new Avatar. They turn to Rig Vedas, Sama Vedas, Yajur Vedas and Atharva Vedas, that never made a race of heroes, nor

lifted the common people out of utter abjectness, as if modern thought could find life in millenia of death. Or, secondly, this new thought takes up a fine eclecticism, and blends old cults into a lofty morality and self-sufficiency without religion, claiming to be beyond any one system of thought that ever went before.

And, thirdly, we have Professor Clarke of the Colgate Baptist Theological Seminary, writing on the unchristian elements in the scriptures, especially Paul's writings, which unchristian elements must be eliminated before we can get the clear Christian truth.

Hence, we are like sailors who have been tossed by some fierce Euroclydon for more than fourteen darkened days and nights and while no small tempest is yet on us, and while the sailors deem that we draw near to some uncertain island that may mean harbor or shipwreck, it is best for us to look about and take note of all the signs. We ask with importunate ardor, in all this progress what is the ultimate religion? Without a trace of Pilate's cynicism we implore, "what is truth" in regard to the soul's highest interest and deepest needs? There are religions many and of various grades, some good, better, best, some bad, worse, worst. Has the *ultimate* been attained, or are we progressing in that direction? Are we in the primary school, to be graduated from progressive grades to the university, or is this a night to be the mother of a better day to come, this winter of the spring, or are we to make an old decay on which the greenest mosses cling? If man never is, but is always to be blessed, he loses all courage, all faith, all endeavor.

In our perplexity we turn to the Holy Scriptures and ask if they claim to present the perfect, final, and ultimate religion. They certainly do. Away back in the beginning of revelation we find: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4:2. And, away at its closing syllables we read that no man shall add to the words of the prophecy of this Book, or take away aught under severest penalties. Hence, we inquire, whether Christianity is the final, perfect, ultimate religion.

First of all, consider, all things do not progress. Only man's knowledge of them progresses. Man progresses in the knowledge

of gravitation, but gravitation is eternally the same. The universe is stable, man's knowledge of it advances. So the principles of religion are eternally the same. They are not a matter of man's discovery, but of fundamental necessity. These fundamental principles are not a matter of man's invention but of God's establishment and revelation. As the material universe is a revelation so is that higher universe of thought a revelation of God. In each man may make discoveries, but the principles must be ever the same, unchangeable as gravitation, widely diffused as the light, and on the comprehension and application of these principles men may employ their expanding powers forever.

I.

What will be the principles of a religion that can never grow old, adapted alike to the little child of perfect trust, and to the mature man, testing all truth in the alembic of reason, heated to fever heat by welcomed doubts?

First. The ultimate religion must accord with man's innate ideas. It must be human. It must be in harmony with his loftiest aspirations. Therein it must be divine. What are these aspirations? We consider first of all man's universal desire to worship a superior, or possibly a supreme being.

Man is so constituted that he can not face the stupendous realities of this majestical world, its calms and storms, its nights and days, its morning glow and evening glory, and the mighty march of stars, without knowing there is a personal power behind it all, so unthinkably great that there is a wish to worship. To be a man, barely emergent from a beast, is to be a worshiper. The being worshiped has been conceived according to man's ability, but mostly along the line of intensified human attributes, good or bad. Hence gods benevolent and malevolent and therefore contentions among themselves, but in human religions never was a god beyond the limits of human mind to imagine, and human language to define. There is an infinite variety to this belief. Men range all the way from Calaban crawling in his slime for the mere pleasure of feeling the emmets and lizards creep over his bare body, to the highest philosopher who makes all spaces and all times the realm of his thought. But every man believes in God. It would seem that man was made erect that he might glance through the infinities, up, down,

around. Even the heathen are without excuse if they do not discern in the visible things of the creation the visible things of an eternal power and Godhead. It is only the fool who says "No God." Now how about the God of the Christian religion?

He is revealed, not thought out by man. He is made up of infinities in every aspect, perfect wisdom, power, eternity from everlasting to everlasting. Highest human religions give us Minerva born from the head of Jove, Venus from the sea and every one from somewhere. The Christian's God is without beginning and ending, the same yesterday, today and forever. Of course, this is unthinkable. A god understood would be no god at all. The least touch of his hand, the least product of his spoken word is beyond the grasp of our intellects. How much more the infinite speaker and worker. His ways are past finding out, how much more Himself. We need a god into the grasping of whose attributes we can grow a million years, nay, a whole eternity.

Now, does the religion claiming to be ultimate present an unsurpassable idea of God? Assuredly. He is everlasting: "from everlasting to everlasting thou art God." This world has record in the rocks of its mountains, and the illustrations of life found among the leaves of its strata of millions of years; and the heavens above show that uncountable millions of years were consumed in preparing for worlds before they were formed. But, go back as far as you may, it is still true "In the beginning God created the heavens and the earth."

This last word leads us to say that no other religion represents its god as creating anything. The Japanese god thrust his spear into the watery ooze and brought up enough mud for the islands. So of others; but the God of the Bible called out of the invisible forces visible things; and he lets them go back to invisibility again. Water is visible or invisible, according to heat; so of everything. The visible was called out of the invisible, and the best definition of matter is "invisible force made stationary and unconscious." Hence, the Christian God has His eternity worthily filled with power. "He taketh up the isles as a living thing; he hangeth the world upon nothing." "He upholdeth all things"—not by cranes and chains—but "by the word of His power." Worlds are as obedient to His will as hands and feet are to ours.

Other religions are filled with the fooleries of their gods. They plot against one another, they are led astray, they squabble eternally, overcoming and being overcome. There was in Greek mythology one god of wisdom, but she lacked power to carry out what little she had; but in this vast and age-long creation there is proof of wisdom as infinite as the power; it extends to a knowledge of man. "Oh Lord, thou hast searched *me* and known me; thou knowest my downsitting and mine uprising, thou understandest my thought afar off." His understanding is infinite.

The gods of other religions were many of them vile, lascivious, pleased with debauchery and ministering thereto. Their very temples were places of ill fame, their priestesses were fallen women who sought to make fallen men. But our God is holy. "Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders?"

Away back in the beginnings of human thought, a God was revealed whose sublime attributes no intellect, matured in thousands of years of culture, can invent, can surpass, nay, not even begin to comprehend.

His relation to the worlds is thus made clear. He speaks and calls the visible out of the invisible, He upholds all things by the word of His power, He folds up the starry vesture of the skies and they are changed, but He endures, His years shall not fail. Absenteeism and higher Pantheism, that witchery of thinking to finer souls is forever set aside and an all-controlling immanence asserted, as the soul resides in the body. His relation to man is equally clear. With a syllable he sets aside man's thought of polytheism, declares that unity of purpose and working that man, after thousands of years of study, finds absolutely necessary. Hear, O Israel, the Lord thy God is one God. Human philosophy after thousands of years of its best thinking reaches up that unity that was revealed to emancipated slaves at the first.

His relation to men is equally clear and ennobling. He is not only their Creator but their Father, and He loves His children with an infinite love. It was as true in the beginning as Jesus asserted afterward, having loved His own He loved them to his uttermost. His first thought of them was,—let us make

man in our own image and after our likeness and let them have dominion over a world fully endowed with every conceivable wealth and power. The world had been prepared through ages numberless to man with every wealth, energy and beauty that infinite power, wisdom and love could provide, and man put here, not as an intruder and tramp, but as a crowned king.

But man fell into sin and lost that image divine and squandered his treasures and himself in riotous living. Nay, he was seeking to destroy the perfection of a universe God had sought with infinite care and love to produce. Then the supreme character of this God is shown. Man is not cursed and slain, nor even deserted. God offers to recreate that image again, to restore by greater effort than had ever been put forth that which was lost.

“ ’Twas great to speak a world from naught,
’Twas greater to redeem.”

This involved an incarnation of Godhead in our flesh. Incarnations of gods in human form are familiar to our thought, they have been innumerable, but almost always for the pleasure or lust of the gods. Jupiter can come to Danae, like any rich rake in a shower of gold, or to the beautiful Io, and a dozen others, in human form. The result is not exaltation of the human but the degradation of the divine. The human victim is put into a coffin and cast into the sea, or turned into a beast to be stung with torment as it wanders over the whole earth. The whole result of the best and most beautiful religion, developed by man in his best estate in the fairyland of loftiest song and perfect art, was expressed by one of their poets:

“The gods decree to wretched men to live in woe
But they, themselves, are griefless.”

How different the ultimate religion! To save men from sin our God beggars heaven of its king, He dies for desire of us, and seeks to make us fit to be with Him where He is, and large enough to sit down on His throne. What a contrast to human religions! In them Cupid may come to the bed of the beautiful Psyche to bring her measureless sorrow, but none comes to the cross for the sake of sinners.

“Here’s love and grief beyond degree,
The Lord of Glory dies for man.”

But it is not enough to provide such a remedy and announce such a possibility. The patient may be too weak to apply it, and too wicked to desire it. There must be a light to lighten every man, even those who love darkness rather than light. There must be a loving shepherd who seeks the lambs that wilfully go astray. There must be an exterior power that convinces the world of sin, righteousness and judgment to come. And in this ultimate, perfect religion the Holy Spirit works in the minds of wicked and alienated men with groanings that can not be worded. All other religions are differentiated from Christianity by this: in *them*, men seek God with all their power, in *this* God seeks men with all His power, and when He finds them holds them with all the exercise of His infinity. When Paul says: shall any possibility separate us from the love of Christ—it is not *our* love that holds, but *His*. He who died for desire of us uses all the energies of His life to keep us.

Another element Christianity, as the ultimate religion, must have;—A power to satisfy the longing of the heart after God. It is not the Psalmist alone who says “as the hart panteth after the water brooks so panteth my soul after Thee, O God,” it is the whole human race. They are ready to surrender every personal joy, give the fruit of the body for the sin of the soul, make every hilltop an altar, and blacken the heavens with the smoke of their sacrifice of every good. And they do this when a score of years of such endeavor yields no satisfaction. Christianity offers satisfaction, not in a perfect historic record, nor indeed in indisputable record of the divine will in the holy scriptures, but in a personal consciousness of work done by God in each individual soul. This is full assurance, a pure unsurpassed and unsurpassable manifestation in the individual soul. Christianity is ultimate and perfect because of this individualization of every human soul, this lifting each one into consciousness, divinely wrought, that he is at peace with God. I heard a woman in Manila testify in a general love feast of 1700 persons, “I sought peace everywhere, by all means, by sacrifice, penance, pilgrimage and flagellation, but I found no peace till I found it in Jesus. His peace passeth all understanding. Hallelujah.” She found the ultimate religion. This poor little ill-taught heathen woman found the same experience as the great Apostle Paul when he said “It pleased God to reveal His

Son to me." Often religions are for the rich, favored, great, cultured, high castes. Christianity is for them, it is true, but for the poor, degraded, outcasts of men and aliens from God as well. No soul need be cast into the void when all things are complete.

Two things more: this ultimate religion is progressive, there is no halt, the goal reached by strenuous effort today is the starting post for tomorrow, each faculty tasked to master the mite infinity finds. All that mighty effort God made to save is continued to develop and enlarge. In ever varying phrase it exhorts to grow in grace and knowledge. God's constant complaint is "my people are destroyed for lack of knowledge." To remedy this God's own spirit is given to lead men into all sorts of truth. Ideals are set before us that are utterly beyond our present comprehension. Hence prayer is offered that our faculties may be quickened and enlarged to enable us to intellectually grasp what we may subsequently personally attain. The eyes of your undertsanding being enlightened that ye may be able to know what is the hope of His calling and what is the riches of the glory of God's inheritance in His saints, and that ye may know what is the exceeding greatness of His power to-us-ward who believe, according to the working of His mighty power which He wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come. The same power is to-us-ward for the same purpose, for a like raising at God's right hand, that man may be fit to sit with Christ on the throne. With such ideals, and such helps for attainment, it is no wonder that the exhortation ever rings in the ears of men, "Be ye therefore perfect as your Father in heaven is perfect." Like father, like child.

Let it not be supposed that this is a general ideal set forth in some rhapsodical effervescence of rhetoric, but to which no man is expected to attain. No; every necessary precedent step has been considered. The training of every faculty of man making for this perfection has been carefully provided. Even that physical basis of all achievement is attended to. "Be strong, quit ye like men." Every emasculating vice is denounced, and the means of its avoidance detailed. The body is the temple

of the holy God. Its holy atmosphere should not be clouded by a sinful thought, nor its perfect strength wasted in riotous living.

Every faculty of the mind and spirit is equally enlightened and stimulated. God gives that triumphant faith necessary to any achievement. It is the basis of all Christian living. No man ever need be even despondent who believes in a living God. The intellect is quickened and turned to sublimest themes. The will is made so strong that it can say to any Nebuchadnezzar, commanding to bow down, "Be it known unto thee, O king, that we will not bow down." The will of one man is stronger than threats of fiery furnaces and armies of many, for it is God who worketh in you *to will*.

That the affections are touched and glorified needs only passing mention. "God is love and whoso dwelleth in love dwelleth in God and God in him." We are expected to know thoroughly the love of Christ which passeth all knowledge of a mental sort. The highest element in man is not intellect, nor will, but emotion. The key note of Tennyson's lofty life is not *I know*, but, *I feel*. It never has been said God is strength, or knowledge, or will, but it has been said God is love. These first are attributes, this last is essence. So of man, His child. The purification and enhancement of this part of his nature is provided for. Thus, a perfect mind works in a perfect body under inspirations and impartations of strength and coöperation of a perfect God. This coöperation with God is not confined to great, rare, occasional, spasmodic efforts for some vast work of cosmic interest, but it pertains to the least events of daily life, so that being used to it we may rise to the sublimities of crisis hours in our eternal well being. The new born babe wants a breath of air, God provides oceans of it. The man wants to lift whole trains over mountain ranges, God provides the steam. Man wants to speak quickly across continents and under seas, God provides the lightning. Man wants to tear the heart out of a mountain to make way for the rush of his tides of commerce, God provides the explosives. "In Him we live, move and have our being." Paul may plant and Apollos may irrigate but God must give the increase or the effort is vain.

One thing only remains to be noted. All this pure, perfect, growing life is to be made immortal. "There is no death, what

seems so is transition." This life is not mere continuousness; that were monotony. All the incentives of travel are offered. One can go into another country, even a heavenly. Mountains of earth beckon us to their sublime summits. Seem they obstacles? Put under foot they are observatories. But Mount Zion is higher than all heavens. The mere utilities of earth are symbolic of the sublimities of heaven. This world was being prepared for limitless ages for man. Christ has gone to prepare with more infinite painstaking another world for saints.

There we shall see His face

And never, never sin.

There from the rivers of His grace

Drink endless pleasures in.

No wonder that the Lord of the perfect, ultimate religion should say "What more could I have done for my vineyard that I have not done?"

II.

After this swift glance at the fundamental elements of our holy Christianity, which so perfectly meets all the requirements of a final, ultimate religion that nothing more could be added by the thought of man or God, I turn to an equally swift glance at those features of it which I think will be more prominent in the appreciation of our day and of the days to come. Of course, the gospel has been adapted to various ages and to various stages of man's development. It must meet the needs of all times or it would not be divine. What was necessary in the infancy of man and religion is not necessary in later developments toward perfect manhood. There is the sincere milk of the word for babes and the strong meat for man. God who spake in times past unto the fathers by the prophets hath in later days spoken unto us by His Son. But it is the same God who speaks, and about the same religion. It is the same gravitation that brings down a rain drop out of the water above the firmament and that swings a perfected world. It is all revelation, but of different values. The fact that Isaac went out into the field to meditate, and meet the coming Rebecca, is not of like importance as Saul's going toward Damascus and meeting the Lord. The fact of any or of all lives and deaths recorded in scripture is not comparable to the recorded life and death of Christ.

But there are certain things that must be held and preached or it is not the ultimate religion of God our Father, and our Lord Jesus Christ. First among these is that the Bible is the revelation of God to men. One may query how the world was made, what its constituent elements are:—men may hold diverse opinions on a thousand things about the world, but in order to sanity there must be a clear conviction that *there is a world*. So man may speculate about the mode and date, language of revelation, but there must be the most vital conviction that there is a revelation. Every ponderous, pregnant phrase of the creed came from above, not from beneath, from God, not man. It is infinitely beyond *man's* thinking, it is the common place of God's. The old *Sortes Biblicae* may be abjured, the idolatry of the mere book or form of phrase must cease, but there must be clear conviction of the great, eternal and necessary fact that God has spoken unto men in what we call the Word of God, or what we have spoken of as the perfect, ultimate religion, can not be claimed. Its words, either in speech or embodied in consistent holy lives, must more and more win the admiration of all lofty minded men. It is "the monumental utterance of the life of God in the life of a monumental race."

But no believer in revelation will think that such an all important dealing of God with man has closed. Creation did not exhaust itself in six days or a thousand. Revelation is not obsolete. The door of the spirit world is not closed. The writer of the epistles to the pious Hebrews in the first century may say, God spake unto the fathers by the prophets but unto us by his Son, and writers of this century may add "and unto us" by the Holy Ghost. This does not mean any enunciation of new principles; they are all announced. And if any speak not according to this word there is no truth in them. No man is tolerated who has opinions at variance with gravitation. A man presented me with fifty-four arguments against the rotundity of the earth. But the earth continued round and he passed from the category of all round men. The necessity and actuality of the work of the Spirit in propagating the ultimate religion must be recognized and relied on. No one can be effectually convicted of sin, nor born of the Spirit, without a personal revelation of God in his individual soul. For the beginning and continuing of the life of God in the soul there is this primal necessity.

More than that. In this age of doubt, this questioning as to the way in which Christ came into the world, the reality of the miracles, the credibility of the account of the resurrection, man yearns insatiably for *some* certainty. This is found in the personal revelation of the Holy Spirit. Here we cry I know,—I *know* I have passed from death unto life. Here is the peace of God that passeth all understanding; here serenity that no doubts can cloud; joy that the world can neither give nor take away, strength that the pangs of martyrdom cannot weaken. The natural result of all doubts concerning doubtful things should make man fly to the indubitable assurances of the Holy Ghost.

This recognition and dependence is also an essential requisite to success in the ministry. My home church just celebrated the completion of the third year of the present pastorate. The pastor, a graduate of one of our theological schools, reported 513 accessions to the church in the three years. Another graduate of the same school has had an average accession of 209 each year for four years. A third graduate of the same school has seen 5,000 converted under his ministry in five years, 175 of whom became preachers of the gospel. Every one of these men says in his deepest soul, "Not by my might, not by an army, but by thy Spirit, O Lord." One can not propagate the ultimate religion and ignore its central ideas and working force.

Any professor or preacher of the ultimate religion must hold that the central idea in all this primary, secondary and tertiary revelation is sin and redemption therefrom. The unfolding of this revelation has been gradual and progressive, but the thought and purpose is one. Learning the alphabet and the fiery appeal that makes the multitude cry out, "Lead us against Philip," may seem far apart and scarcely related, but the first being absent, the second is impossible. Sin is the starkest fact in the universe; redemption the sublimest. The earth is a graveyard of nations perished because of sin; and heaven a great multitude that no man can number because of the redemptive love and power. Any man who dawdles about improprieties, delinquencies, weaknesses, errors and lapse, when he ought to denounce sin and damnation as a necessary consequent, is not preaching the ultimate religion of Jesus Christ.

We are not far enough away from the sin of the unjust steward who wasted his Lord's goods to be silent about it. There are no Pauline experiences of third heaven raptures and the hearing of things impossible for a man to utter without the previous Pauline agony of being slain by sin. The crying out "who shall deliver me from the body of this death" was the precedent condition to the shout, "I thank God I am delivered through Jesus Christ, my Lord." Sin, that cost the Son of God His place in heaven and His life on earth is not a matter to be slurred over and honied about as a mistake. All preachers of the ultimate religion must be mindful of its ultimate facts.

There is one point in the ultimate religion that is to grow more and more clear, more and more revered, more and more relied on for effects as the ages move on. It is the central, vital point in the whole system. It was planned in the eternity past, before time was, it is to be developed in the eternity to come, when time shall be no more. It is the incarnation of the Son of God in mortal flesh that is to have our clearer apprehension, more soul absorbing reverence, be more relied on for moral uplift of human millions, than ever before. The celestial inauguration and majestic close of that life in the flesh is the greatest event in the universe. Unless we appreciate it more and more we are retrograding. It has always been too large for the grasp of our minds, even angels desire in vain to look into it comprehendingly. It has never been graspable except by faith. The mind has only seen single points in Him who is the light of the world. The entirety is as much beyond our grasp of thought as all the relations of the material universe are beyond the mind of him who only sees the stars as points of light. How slowly in human thinking have those scattered points grown into a related, ordered universe. More slowly have the separate words, deeds, relations, insights of the incarnate Son of God grown into a perfect whole. Note a few stars, not even one whole constellation.

(1) The teachings of nature, relations of material to spiritual things, were all beyond our grossness. Christ came and made the world's Bible out of common things; the woman sweeping the house, lighting the candle, enlightening all comers, putting the leaven in the meal, the gardener planting the seed, the vine tender pruning the branches, the sower seeing the dif-

ferent outcomes of different grounds, the sparrow, the grass, the flower; all become spiritual significances we never knew till Christ declared them. So all human relations are all vocal of the divine. The servant, washing feet, awaiting his lord's return, the steward faithful or wasteful, the father welcoming the prodigal, the bride's love and expectancy typifying those of the church, the Lamb's wife. All these are glorified into symbols of spiritual relations.

(2) Human relations to God were incomprehensible when uttered in the poor speech of men. That speech was invented for and adapted to our little human wants. It could not bear the weight nor indicate the breadth of divine relations. Commandments, precepts, laws fell woefully short of expression, and more woefully short of being comprehended. Then the incarnation embodied all these things *in a life*. That was near our standard, visible, comprehensible. Oh, how the Light of the World illuminated every man in every respect.

(3) We had inaugurated all sorts of standards of value and kinds of legal tender, shells, leather, skins, iron, silver, gold and they did measure the value of things. But they never measured the value of courage, thought, love. Christ established a standard and promulgated a new legal tender for things of infinite value,—a legal tender equal to buying souls and immortal love. That was suffering for others. "And I, if I be lifted up, will draw all men unto me." Here is the highest value. It can purchase a race from sin to holiness, from death to life, from Satan to God. "Greater love hath no man than this, that a man lay down his life for his friend. But God commandeth his love toward us in that while we were yet sinners Christ died for us." Such legal tender can buy souls in their sublimest outgoings of eternal love.

(4) Again. Man could never understand God. Opinions diverse as men were entertained, all of them erroneous, partial, inadequate, little. No man hath seen God, and if he had he would have been dazzled out of life. But He who came out of the bosom of the Father, He hath declared Him, clearly, adequately and in all due relations. We reverse the expression of moral order, we see the principle of unity in all, from lowest matter to highest spirit; we learn the position of men in the universe; all relations of man to man are clear, and all rela-

tions to God. In ecstasy we cry out, O Leader of the race, O light of the World, now we know God, and find that His essence is love, the entire outgoing of His every attribute is for the joy of every creature.

These four stars are not a whole constellation, much less a blazing firmament. They do make a southern cross, but how much they mean for the true enlightenment and enlargement of men! Hence, I say, that incarnation and death of the Son of God is to have, as the ages go by, more and more consideration, respect, reverence, love and power among men. It is to be the great power of drawing all men upward forever. To fail in perception of its value, to fail in adoration of God in the greatest outgoing of His nature, in realization of its necessity for the salvation of men, is utterly to fail to preach the final, perfect, ultimate religion. The Nestorians once had spread out before them for conquest and possession as their promised land, their earthly Canaan, all Persia, India and China, almost all the human wealth of the known world. The Pentecostal tongues were in their mouths, the Pentecostal fire was in their hearts. But they stopped to measure the infinite nature, love and possibilities of God with the little two foot rule of their impoverished intellects. And they paused at Kadesh Barnea in the borders of the Promised Land, and there lacking the sense of Immanuel, God with us, they said "the cities are walled up to heaven and we are but grasshoppers." And so they turned back into the desert again. Dishonoring God they could neither have courage in themselves, nor any of his infinite help. So all that vast proportion of the human race has been left in heathenism for millennia. Unitarianism has always only played at Salvation in a kind of amateur, dilettante sort of way.

A word of application and appeal. Oh brother men finding a law in your members that wars against the law of your mind, conscious that the things that you would, you do not, and the things you would not you practice, and that sin taking of you slays you; crying out "Who shall deliver me from the body of this death," come to the perfect and infinite relief, and shout I am delivered through Jesus Christ, my Lord.

And you who have named the name of our blessed Lord but are conscious of partial consecration, service as a servant instead

of a son, of defects, imperfections, and reluctances, looking rather to be saved by infinite grace than being workers together with God in the greatest work in the universe; make a new and perfect consecration and by faith receive the proffered help, and hereafter press toward the mark of your high calling in Christ Jesus.

And you Sons of Wesley, the world conqueror, in a far broader sense than was Alexander, Caesar or Napoleon; sons of Asbury and his toilful believing coadjutors, who gloriously helped make America a nation set on mountain ranges enlightening the world, graduates of the school of the prophets of the living God, gather all the elements of the final, perfect, ultimate religion into a fervid faith that will not shrink though pressed by every foe, fall into line with the plan, purposes, and powers of the omnipotent God, and then with the incarnate and glorified Christ as your leader, and the Holy Ghost as your helper, say we are fully able to possess the land.

CLOSING PRAYER

BY BISHOP WARREN

O God, grant us to know what Thou hast done with infinite power and love for this poor world of ours. Thou hast made us to sit in heavenly places in Christ Jesus. May we declare to the world the Gospel that saves to the uttermost,—the lowest sinners into highest saints, fit for God and glory forever. Endow us with this power and grant us finally this glory, for the sake of Jesus, who loved us enough to die for us

And now unto Him Who is able to do exceedingly abundantly above all that we ask, or even think, according to the power that worketh in us, unto Him be glory in the Church through Jesus Christ, throughout all ages, world without end.
Amen.

SUNDAY AFTERNOON MAY SIXTH

FRATERNAL MESSAGES

PRESIDENT LITTLE, PRESIDING

The Service

At this service special music was rendered by the Evanston Musical Club, under the direction of Professor Lutkin. Prayer was offered by Bishop Foss and greetings were presented: from Drew Theological Seminary, by Professor Tipple; from Boston University School of Theology, by Professor Rishell, and from the British Wesleyan Conference, by the Rev. Mr. Young. The benediction was pronounced by Bishop Moore.

PRAYER

BY BISHOP FOSS

Almighty God, our Heavenly Father, we worship Thee; we adore Thy name with praise and blessing. Thou hast a name above every name. We join with all holy beings on earth and in heaven in ascribing laud and honor and glory to the King of Kings and Lord of Lords. Accept our humble worship, and grant, we beseech Thee, now to grant us the inspiration of the Holy Spirit that the words spoken and the thought entertained may be pleasing to Thee.

We thank Thee for the history of the institution under whose auspices we are assembled to celebrate this jubilee, and we thank Thee for the coterie of men, strong, thoughtful, noble men, who planted this institution and who nursed its infancy and who cared for it, some of them so many years, until it came to a time of strength and power for the church. We pray Thy blessing to rest upon the Institute. We beseech Thee to grant to all its faculty, trustees, patrons, friends and students the constant influence of Thy Holy Spirit, leading all thoughts to such conceptions of God and of man, of duty and of destiny, as will make the institution in all the years and ages to come ever increasingly a power for good to Thy Church. We beseech Thee that the great fundamental truths of the Scripture, their inspiration, and the Gospel of Thy dear Son as the divine human savior of men, and of His vicarious sacrifice and atoning merit, and all other kindred truth, may be so entertained and so taught and so believed and so lived out before men that this Institute may bless the Church and the world for

long succeeding generations. Command Thy blessing upon it, upon all its widely scattered alumni in all the pulpits in which they preach and in all the work they attempt for the Master, and upon the whole Church, and upon all the seminaries, theological instructors, schools and colleges under the care of Thy Church.

O God of our fathers, we thank Thee that Thou hast in the recent years given such fresh and great inspiration for evangelistic endeavor and hast given such success in this endeavor at home and abroad; especially we thank Thee that Thou hast so quickened the faith of Thy Church in the saving power of the Gospel through the manifestation of that power in heathen lands. God be thanked by us today from full hearts for the many, many human souls converted to Thee from religions full of idolatry and error; and we beseech Thee that the missionaries that shall go forth from this seminary and from the other seminaries of the Church, and from the other schools and colleges of the Church, may be so endued with power from on high, and so rooted in the faith of the one final religion of the world, that everywhere the beneficent influences of education, conducted under the auspices of our beloved Church, shall be great for the advantage of the world wherever our preachers shall go.

We pray for Thy blessing to rest upon this hour, in these services. Give to Thy servants who are to speak, words of wisdom and of power. Grant Thy blessing to rest upon all similar institutions in all churches, upon all institutions and upon all pulpits in every branch of Thy one Church on earth. We thank Thee, great God, for such a widespread and increasing spirit of unity in Jesus Christ as that in which Thy Church rejoices today; augment that spirit, and give wisdom to the agencies established to promote it until a sceptical world shall see that Thy people are in spirit and in labor one in the Lord.

Hear us in this our prayer. Pardon all our sins. Guide us each and all in the perplexities of life. Give us strength for all the duties of life. Give us each at last a peaceful hour in which to die and a glorious consciousness of a purchased immortality through Jesus Christ, our Redeemer, to Whom, with Thee, O Father! and with Thee, O Holy Ghost! three persons in the unity of the Godhead, shall be praise eternal. *Amen.*

DR. LITTLE: It was our hope and our expectation that the honored president of Drew Seminary would bring us the greeting of his school; but he was compelled by the advice of his physician to remain at home. We regret his absence, but we welcome Professor Tipple, who comes to us to represent him and to represent the school, of which, I believe, he is the youngest professor. I have very great pleasure in introducing to you the one so dear to me personally as the Reverend Ezra Squier Tipple, professor in Drew Theological Seminary.

GREETING FROM DREW THEOLOGICAL SEMINARY

BY PROFESSOR TIPPLE

Mr. President: I wish that the desire of the faculty to be represented on this occasion by the beloved president of our seminary might have been gratified. He is the man of all men who ought to speak for the Drew Theological Seminary on every and on all occasions. He has been identified with it almost from the very beginning. Our seminary was founded in 1867. In the early spring of 1868, Dr. Buttz became a professor there, and has been intimately related to the work of that seminary ever since,—thirty-eight years a professor, more than twenty-five years the president of the seminary. He has taught every student who has ever entered that institution. He has been the personal and confidential friend of all who have taught there. Knowing its traditions and its spirit, universally beloved, I could wish that he might have come to you today to speak the words of greeting which we all give you, and to express the wishes which we all have for you. He wanted to come. It is not very often that he wants to speak in public, but he did want to come here. He said to me that it would give him the opportunity which he had long desired to voice the affection which he has for the members of the faculty, and to express the admiration which he has always felt for the work which has been done by this institute. As President Little has said, he had hoped until Thursday that he could be here. On that day his physician told him that he could not go without peril; so he did what disappointed suitors are apt to do,—there was a reaction and he went to the other extreme; he took the first one that came

along. (Laughter.) That is the only excuse which I have for being here in his stead today. I must, however, say that personally I am very grateful for the opportunity of being present. I am especially glad for the opportunity to say what has been upon my heart for years. The one man who influenced me most in my college life, the one who gave me the strongest impulses towards work and towards service, was the president of the day, and the president of your institute. I am glad for the privilege of thus acknowledging the debt which I can never pay. I am not so sure that I like Evanston; it is too far away from Madison. (Laughter.) It has too many friends of mine here and I cannot get to them often. I never have felt quite comfortable in regard to some of the actions of the last General Conference; it lifted too many of my friends from New York and put them here. I have felt sort of piqued all the time I have been here, a few hours, sort of jealous, a little mean, that I live so far away. I have been thinking of what the fellow who was away from home, attending school, wrote to his father; he said: "Dear papa. Life is too short to spend it apart; let's live together!" (Laughter.) His father sent for him to come home. I wish it were possible for us to live together. We are doing the same work. We have common purposes, we are serving a common Lord and Master.

It is scarcely necessary for me to say that we felicitate this institution on the fruitage of the last half century, and that our wish for you is your own best wish for yourselves for today and for tomorrow. If we can not live and work together, then may God give to each of us a like success.

In Constantinople, not far from San Sophia, is a church which is perfect apparently in architectural adornment. There is one thing lacking. It has a little box for a pulpit. The architect had forgotten that a pulpit was necessary. I suspect it is possible for us to get along without pulpits. It is bad enough, though, for a church to have no pulpit; it is infinitely worse for a church to be without a preacher. We can get on without pulpits. The world can never get along without the preachers. The church does not make the preacher, though the church unites with the Holy Spirit in giving a call to the preacher. The schools do not make the preacher, though the schools lend their aid in his training. The preacher is God

called, God commissioned, God anointed, and God sent. He hears voices which are not of the class-room but of the mountain; he sees a light which is not of the western sky but the effulgent glory of the Man of Galilee. He knows things other than appear in the gossiping prints of the day, even signs and wonders, the mysteries of godliness and the secrets of the grave. His instructors for preaching are not masters of arts or doctors of divinity, but heart-hunger, pain and God. Theological seminaries do not exist for the purpose of making the same sort of preachers. Preachers are not run in the mold of a common purpose, nor are they turned on a lathe after a given fashion. It is the announced aim and purpose of our theological seminaries to lay emphasis upon one's individuality. It is the business of the schools to take the raw material, seed of oak or seed of sycamore, and develop it, making it the best of its kind. I say "the best," and you will indulge me the emphasis, *the best of its kind*. Anything less than the best is a peril to our church. Owen Wister makes one of his characters in *The Virginian* say: "I tell you this: a middling doctor is a poor thing; a middling lawyer is a poor thing; may heaven save us from a middling minister!" And I say Amen to his prayer. Wherever a middling minister stands in the pulpit, that church is without a preacher. Rowland Hill often used to ask, "What is a minister without a character?" On one occasion he was called to officiate in a church whose minister was a man of rather poor reputation, and who fussed a good deal because he had not a cassock to offer him; and finally impatiently he said, "Sir, I can preach without my cassock but not without my character; character is of very great importance, sir, to a preacher of the Gospel of Jesus Christ;" and it is; it is character that is important.

I want to say this also that the church is without a preacher unless there is what Guizot years ago called a "a divine passion for souls,"—and I have only a minute to say it in—that sort of a passion which McCheyne had, of whom an old Scotch woman said, "He preaches as if he were a-dying almost to have you converted." The spirit of soul-saving has been the central life of Methodism from the very beginning. Methodism and evangelism have been practically synonymous terms. What was our thought from the very beginning? Every life from the start has

been grounded in a conviction and in an experience; a sinful soul came into direct relationship with Jesus Christ as personal Savior to the joy of the saved soul. Recently there was popular in England a book which had to do with the church in the early centuries. The gist of the author's contention was that the formative elements in the earliest church were thoughts of fellowship; that the fundamental, the root idea of the church is fellowship in Jesus Christ. It is fellowship with Christ,—that is the divine element in it; it is fellowship with the brethren,—that is the human element in it. It is fellowship. Methodism has had nothing to do with sacerdotalism. Somebody, replying to that book, said, that the priest comes in very much as an undertaker comes in when there has been a death; there is no room for him where there is life. There was not much talk in Wesley's day nor was there much talk in Paul's day about the masses, the decline of the church, the loss of pulpit power, apostolic succession,—nothing of that sort; what did they care about these things, when they, colliers, artisans, harlots, working folks, sinners, when they had reached the center and dwelt so victoriously, they did not need anybody to tell them what they already knew; they did not care for any one to give them what they already had; they had found Christ, and they rested there in Jesus Christ, the blessed Lord. It is this sense of sonship, a sense as regnant as in the New Testament, which has made Methodism and its evangelism almost as irresistible as the wrath of the tornado. And if we are in peril of any one thing at this time, I believe we are in peril from this loss of personal experience, resulting in a growth of formalism in worship and in life. It does not make any difference what we believe, whatever our forms of organization may be, however much we may adorn and beautify our churches and our forms of worship, somehow, if we have lost it, we must get back this conquering and triumphant assurance that I, even I, may be reconciled unto God; and that will determine the character of our preaching, and that will determine the character of our work. We are no longer servants but we are sons, and he who is a son will have but one theme, and one that will meet every problem of modern life and every question of modern society. One of the foremost missionaries who ever came to this country was Bruyas, who came to work among the Hurons. One mid-winter, in momentary peril, he

went to labor among the Iroquois. He came back in three months almost dead. He had begged from door to door, and they had turned him away. He had starved; and he had slept in the snow. He came back half naked and half frozen; but he told the priests that one afternoon as he was coming back, making his way painfully without shoes over a field of ice, suddenly he saw in the western sky a flaming cross. "And how large was the cross?" his brother priests asked, and Bruyas, with a shadow of his coming martyrdom already upon him, said, "Large enough—large enough to crucify us all." Aye, brethren, it is large enough to be laid upon every country problem and upon the problem of the city; it is large enough to be laid upon this commercial militant age of ours; large enough to be laid upon child labor and the horrible toils of old age; large enough to cover the multitudes who are unloved, and to shield the multitudes who are forsaken; large enough to be laid upon the blistering temptations of poverty and the corroding fret of the underpaid; large enough for every problem which confronts the preacher in these modern times. Brethren, let us get under the cross!

Again, Mr. President, I salute you. I greet you in holy remembrance of our honored dead,—McClintock, Liddell, Foster, Hurst, Kidder, Strong, Miley, Crook, Upham,—ours, some of them yours, also,—who, being dead, yet speak.

Alike our life and death
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

On behalf of my colleagues of the faculty, collectively and individually, I pledge you loyalty to Jesus Christ, our common Lord and Master, for all worthy theological education; I pledge you loyalty to Jesus Christ for the redemption of mankind, for the regeneration of society, for the conquest of this world. May God continue to be gracious unto you and to bless you always. (Applause.)

DR. LITTLE: Among the most remarkable papers that I have read recently, in studying the history of Garrett Biblical Institute, is an address delivered by John Dempster, at Concord, to the students of the Concord Biblical Institute and to its faculty and friends, in which he tells why he is going to leave

Concord and why he is coming west. John Dempster comes to us again today in the representative of the theological school of Boston University, for the theological school of Boston University is the Concord Biblical Institute in its present life. I have the pleasure of introducing to you The Rev. Professor Charles W. Rishell of the School of Theology of Boston University.

GREETING FROM BOSTON UNIVERSITY SCHOOL OF THEOLOGY

BY PROFESSOR RISHELL

It is my rare privilege and high honor to bear the greetings of the oldest school of theology in the Methodist Episcopal Church to a younger sister on this fiftieth anniversary of her educational life.

Boston feels herself united to Garrett by bonds of unusual strength. One of the bright ornaments of the Garrett Faculty is a Boston alumnus. And if John Dempster, who may rightly be designated as the founder of Boston University School of Theology, did not first suggest to Mrs. Garrett the idea of founding a theological institution, he certainly did more than any other to create the sentiment in the Methodist Episcopal Church which made possible her gift of the largest sum that had ever been offered in our Church up to that time for educational purposes. And as he was the first real, though not the first nominal President of the Methodist General Biblical Institute, now known as Boston University School of Theology, so he was the first real, though not the first nominal President of Garrett.

What a splendid half-century this first fifty years of Garrett's history has been! What names can surpass those of her three presidents, the saintly Ninde, the eloquent Ridgaway, the scholarly Little! What an imposing array the names of her former and present professors would make! And in what rank of the ministry, in what honorable places in the educational world, in what mission fields, and on what frontiers are her graduates not found! And while she might count up and report in figures her property and endowments, the numbers of those who have first and last held places on her faculties, and who have sat as students in her halls, or who bear her honored

degrees, she can never compute the benefits she has conferred on the intelligence, the conscience and the effectiveness of the ministry and the Church, whether in her more immediate neighborhood, or in the remotest portions of our own country and the world.

That the schools of theology are in high favor with the Church at large is seen in many ways. I presume I speak for all the schools when I mention our experience in Boston. Letters come to us from the Presiding Elders all over the United States asking for our young men. With one accord they say, "Our work is such that only the educated will satisfy the needs of our people." We have about forty men in our graduating class this year. Except the few who will remain with us for a year of graduate work, every man was, or could have been, provided for by the first of March, and, by the middle of April, we had calls for fully sixty more; to all of which we were obliged to respond that every available man was already engaged.

There is something depressing in this inability to supply the demand for an educated ministry. But it becomes still more depressing when all the facts are before us. I have heard several of our bishops state that our church needs each year about one thousand new men to take the places of those who die or retire from the effective ranks and to man the new fields.

Now, what is our supply for this demand? I think it is safe to say that there will be graduated this year from all our theological schools the world around not over two hundred men. In other words, we will have only about one-fifth enough graduates to fill the vacant places. What is the consequence? The experience of one Spring Conference may suffice for illustration. About twenty young men were ordained at the Conference referred to, and a College President who was present declared that not one of the whole number was a college graduate, to say nothing of their having graduated from a School of Theology.

But further, statistics gathered very recently indicate that relatively few young men now studying in the colleges are preparing for the ministry. One of the largest of our colleges has a total in all the classes of thirty-nine men looking toward the ministry. Another very large college has about fifty. Of the graduates for this year, the largest number reported from any

one college as ministerial candidates, is thirteen, and this from one of our largest colleges where Methodism is strongest. The total number to graduate from all our colleges this year, with the expectation of entering the itinerant ranks, cannot possibly exceed 150.

I would not be understood as intimating that all the other men necessary to fill up the the number of 1,000 will not accomplish great good. Most of the ministers of the Methodist Episcopal Church have not been educated in the colleges and theological schools. Some of the most powerful men of our Church today lacked such education. One can acquire education outside the colleges and schools; and intellectual culture is by no means the only requisite for ministerial success. But it is true that most of the conspicuous figures of church history from the days of Paul until the present time, were educated carefully in the best institutions of learning of their day. And this is as true of the Methodist Church as it is of the Church at large.

Some years ago the alarm was sounded that young men are not studying for the ministry now as formerly. An attempt was made to show that this is not true for the Methodist Episcopal Church. Statistics indicated that within ten years the principal schools of theology have exhibited a considerable increase in the number of students. There is no reason to dispute these figures. But we should not deceive ourselves. The supply of educated candidates for our ministry is alarmingly below the demand.

Various causes have been assigned for the generally acknowledged lack of interest in the ministry on the part of young men. One of these reasons, at least, is not substantiated by the facts. The hardships of the ministry do not deter any appreciable number of young men. This is seen in the very large proportion of minister's sons who are expecting to become ministers. The heroic element is as strong in young men today as it ever was. This statement could doubtless be corroborated by the observations of any theological President or Dean here to-day, and I will not pursue it further.

But I do wish to mention a reason which is too seldom considered. Is it not a fact that large numbers of young men formerly entered the ministry because from their infancy their parents prayed that God would call them to that work? And

is it not a fact that in these days parents seldom long to see their sons enter the ministry? Perhaps this change on the part of the parents is natural. The minister is conspicuous, respected, and influential in every community; but he is no longer of necessity the most conspicuous, the most respected, and the most influential man in his community. With the increase in the sense of the sacredness of other callings, and with the recognition of other Christianizing forces, parents do not regard the ministry as either the most desirable calling, or as the only one in which their sons can exert a Christian influence upon their fellowmen. If parents would return to the feeling that however good and useful one may be in other callings the ministry is that calling which offers the greatest opportunity for doing good, and would begin to pray that their sons might be called of God into the ministry, the number of those entering that holy vocation would soon be largely increased. The admonition of Jesus, "Pray ye the Lord of the harvest that he would send forth more laborers unto his harvest," is not, and probably never will be, needless.

But if the lack of numbers is depressing, there is cheer in the fact that no depreciation in quality is observable. The men of today preach as eloquently and to as crowded houses as the men of other years; and they master their difficulties, which are even greater than formerly, as well as the fathers mastered theirs. The students are as quick to learn, as able to master complicated problems, as consecrated, unselfish, and heroic as ever. There are as many who win conspicuous success in the ministry as in any other field of endeavor. Our fear is not for the *quality* of the coming ministers, but that we may not have enough of them.

Speaking in this presence it will not be out of place for me to mention some of the difficulties which those who undertake the task of theological training have to confront. Ministerial training is not as simple a work as many seem to imagine. It is one of the defects, even of great men, that anything that they have borne on their hearts for a long time renders them oblivious to other interests. This is generally true in proportion as those heart-burdens were important. Great as Bismarck was, he had so long striven for the unification of Germany that twenty years after it was accomplished, he could not see anything new. The

young emperor saw the need of caring for the foreign policy of the empire and he also saw the need of carrying out certain internal measures, to all of which Bismarck was blind. The young emperor and the old Chancellor could not understand each other. The world stood aghast when they parted company, and all feared disaster. But the young emperor was right and the old Chancellor wrong.

In ministerial training we have to remember this principle and deal with the questions that interest and harass the men of today.

The theologian of today must reckon with the scientific temper, which demands frank recognition of facts. True it is that some scientists are prejudiced. Dogmatism is by no means confined to theologians. But the temper pervades the air and any disposition to hide, deny, or minify facts, whether concerning the Bible, or the history or doctrines of the Church, is regarded by the general public as dishonesty. Intelligence is so general that such an attitude toward the truth, however that truth may appear to militate against our cherished opinions, is more harmful to the cause of religion than any scientific fact can possibly be.

But again, the theologian of today must reckon with the change in the method of reasoning which has been introduced by the modern devotion to science. It is the change from the deductive to the inductive method, and it is so great that deduction is hardly permitted even on the basis of a proposition established by induction. There is scarcely a high school boy who will not immediately bring any deduction, however logical, to the test of observed or observable facts.

Theology cannot escape these two closely related characteristics of the thought of our day. Unwilling as many are to do it, we are compelled to construct our theology from the Bible and from Christian experience, rather than from deductions concerning the nature of God as determined by preconceived opinions drawn from philosophy and dogmatic theology. The attempt to hold theology down to the old methods may be successful with a certain class, but it will prove disastrous with another class. And it is just the young, who are to be the makers of the future, with whom it proves so disastrous. The theologian, therefore, finds himself between two fires. If he

knows what he is about, he will see the danger both ways. If he is wise, he will do that which, while it conserves all vital truth, will save the Church in the future.

Again, we must reckon with the doctrine of evolution, which, even if it were finally found false, we cannot overthrow without turning our pulpits into lecture platforms. One man who believes the world was created in six literal days of twenty-four hours each, tried to persuade me that we ought, in Boston, to go over all the scientific facts to show that Genesis is right and the evolutionists wrong. But even if we could convince our students and our Church members of this, we could not convince scientific men, and we would raise up a new warfare between science and religion. We are obliged, therefore, to say to the evolutionist that he may be right in his science, but that Genesis is right in saying that God created the world; and this the vast majority of scientists gladly admit. That God created the world is the religious fact. That is the fact with which the theologian has to do and in which religious interest centers and culminates. But some are not content with this, and they demand that we shall leave the spiritual word of God and serve the tables of physical science in the interest of certain theories which we learned from science but which, though science has discarded them, some are not willing to discard. Thorny is the theologian's path!

Once more we must reckon with a changed conception of God, a change for which in one of its most important aspects, Methodism is chiefly responsible, at least in this country. The old view emphasized the *justice* of God. This is partly an Old Testament, but chiefly a heathen idea, of which Cicero made large use. It is, in no sense, the Christian conception, though it has played, and still plays a conspicuous part in so-called Christian theology. As long as justice was regarded as the most prominent attribute of God, he could have damned every man and no one could have found fault. Methodism came with as profound a sense of sin as any one could demand; but it took the Christian view of God, according to which he loved all men in spite of their sins and would not that any should perish. In other words, God ruled by love, not by justice. If any were lost, it would be in spite of his love. The victories of Methodism were won when men were still under the spell of the old idea of

God. The contrast between the ideas of God as love and God as justice made a powerful appeal to the hearts of men. But now, when the minister goes out to preach, he has a constituency that has deduced all the consequences of the better doctrine, and, besides, some not logically connected with it. Appeals to the fear of God are obnoxious to them; appeals to the love of God are often powerless. There is a way of presenting this view of God to men so that his claims upon them will be effective, but all too few have found that way. It is not my business to indicate here what the solution of this problem is, but simply to point out the dilemma in which the theologian of today finds himself.

In view of these and other facts it is not improper to ask that those who are struggling with these difficulties and trying to teach the young men of our Schools of Theology the best way of handling them should be treated with due consideration. No school can do its full duty and neglect to deal fully and with perfectly open mind with those modern problems. Young men must be led to see the dangers on both sides, and to choose between the divergent ways. No professor and no graduate should be called an ignoramus on the one side or branded as a traitor on the other. Their position should not be misrepresented, or, without exact knowledge, represented in any way, either in public or in private. Common honesty demands that when one states the views of another he should know what those views are. Under present circumstances uncharitableness in the estimate of the views of all parties is a sign that the actual conditions have not been duly kept in mind.

But besides the problems whose solution brings the theological schools into criticism with a certain class, there are others, less conspicuous, indeed, but not less vital, which need consideration.

One of these is to secure unity of purpose in theological training. The departments are likely to be too independent of each other. There is danger that they will not be adequately co-ordinated and directed toward a given end. The professors of Old Testament literature think they must teach a certain amount about and from the Old Testament. And the professors in all the other departments cherish the same feeling and ambition. Thus the interests of the student are in danger of being divided. He comes to look upon the curriculum as offering a

TRUSTEES.



T. M. EDDY.
1861-1869.



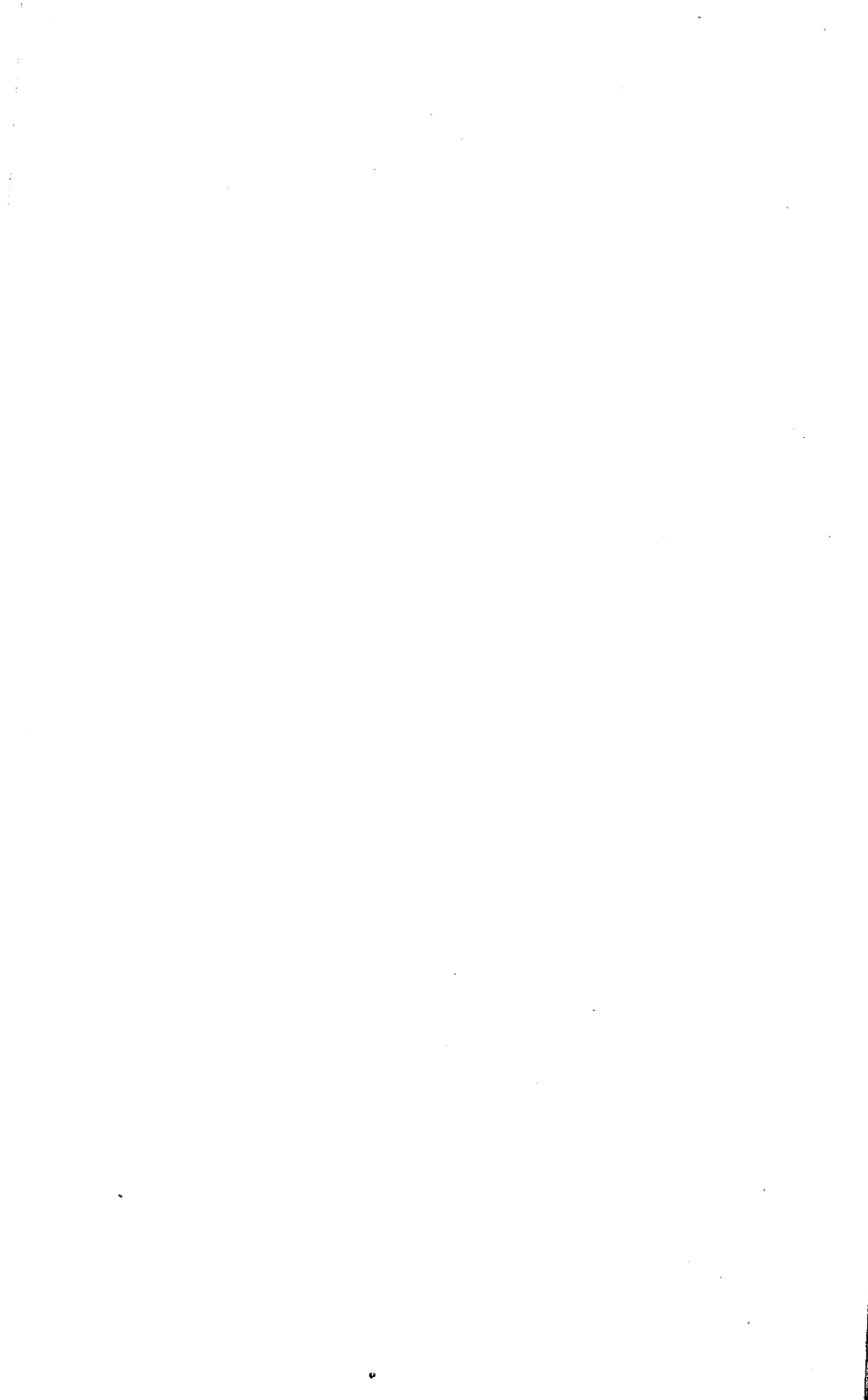
S. H. ADAMS.
1870-1884.



E. H. GAMMON.
1869-1891.



W. C. DANDY.
1891-1894.



mass of learned material which he is to master from the intellectual standpoint. The professors in the department of practical theology are supposed to co-ordinate all these various branches of learning, but the task is too great, both for the number of men engaged and for the time that can be devoted to it. Besides, that department has all it can do to deal with the questions of sermonic material, sermonic form, styles of oratory, methods of conducting Church work, sociology, religious pedagogy, and the like. It has come to pass that the department of practical theology, if it meets modern demands, is about as learned a department as any other.

In answer to the question, What is the purpose of a theological school? some unhesitatingly answer, "To make scholars." But if this were all, then the aim of the theological school would be strictly secular. Others say, "To make preachers." This is nearer the truth, but it leaves out one most important element of theological training. Some one once facetiously said of a theological school that it was no place to be converted. That is soberly true. It is presupposed that all theological students are converted. But nevertheless, since the theological student is primarily a man of religion, in the best sense, the theological school should do something very distinctly favorable to the development of a genuine religious life in its students; not, of course, merely in its chapel exercises and its devotional meetings. It is necessary to train the young men to preach and to do effectively all kinds of church work. It is necessary to look at all branches of theology in an objective, scholarly way. We must let the facts emerge, and we must see the facts as they are. But some way should be devised by which the subject matter of every study can be classified with reference to its religious value; and by which the student can be led to appropriate the religiously valuable for his own religious life. In some way his studies must be made directly available for his religion; his theology must be transmuted into character.

Another of our problems seems to me to be that of training men for evangelistic work. Evangelism has been a great source of strength in the progress of Methodism in the past, and it must continue to be such in the time to come. But, as in matters of doctrine, so here there are difficulties in the way. The coldness with which some look upon revivalism is due to the abuses of it,

and is, in a good degree, excusable. The difficulty is to teach young men how to be revivalists without running into the extravagances which have brought revivals into disrepute. That the revival, rightly conducted, is legitimate, is evident from the fact that it employs the well-known and highly respectable psychological principles followed by all who would persuade others—that is, repetition of impression and appeal to personal and public interests. But that it is abnormal is equally evident to all genuine Methodists, who are, at the same time, intelligent concerning the relation of children to the Kingdom of God. If all people acted consistently and persistently on the truth in this matter—if as much care were bestowed in preserving the moral and spiritual health of children as is devoted to the care and culture of their bodies—there would be no unconverted people to reach by revivals. But while this shows the abnormality of the demand, the reflection that it is the exception when a child is thus properly trained also shows the great necessity of the revival. Men and women who have grown up with a sense of alienation from God, if not in gross sin, must be won to Christ; and if they are to be won, in any large numbers, it must be by means of the revival.

I have good reason to believe that at Garrett you have not only recognized these problems but that you have striven, with success, to solve them. If you have not reached your ideal, you may comfort yourselves that you are not alone in your lament.

In closing I can but wish for you and upon your labors the blessing of God, whose you are and whom you serve. From the high ground already reached may you continue to ascend for the next half century. As you start on that long and toilsome, but beneficent journey, I wave you farewell and Godspeed. (Applause.)

DR. LITTLE: Among the men to whom Garrett Biblical Institute is greatly indebted is Rev. Charles H. Kelley, President of the British Conference. Not the least of his gifts to us is the speaker who is going to address you now, The Rev. Dinsdale T. Young, who brings us the greetings of British Methodism. (Applause.)

GREETING FROM BRITISH METHODISM

BY THE REV. DINSDALE T. YOUNG

Mr. President, and my good friends: Mention has been made already of old Rowland Hill of Surrey Chapel, London, who was the Spurgeon of his period. Rowland Hill once went on a preaching tour of Scotland, and the Scotch people are very canny judges of preaching, and one of them said to him in quaint Scotch style, "Mr. Hill, we like your preaching very well in Scotland but we have one great objection to it." "What is that?" he innocently asked. "You don't give any divisions to your sermon," was the answer. The Scotch people then and now, and I think very sensibly, sir, like a preacher to have divisions to his sermon; it is an old style, and some of us believe it is the best style, far better than the amorphous discourse that is popular in some quarters. So Rowland Hill said that he would endeavor on subsequent occasions to meet their prejudice. The next time he preached he said, "My friends, they tell me you object to my not having divisions to my sermons, and so now I will give out my text and will announce my three divisions: in the first place, I will go 'round about my subject; secondly, it is very probable that I shall go away from my subject, and, thirdly, it is exceedingly likely that I shall never come back to it." (Laughter.) I beg to announce those as the divisions of my address this afternoon. I shall try to be homiletically orthodox.

I am very greatly honored, Mr. President, in being a messenger from the President of the Wesleyan Conference, a Conference that some of you may know has its seat in a remote, bleak, barren, storm-swept island by the name of England. (Laughter.) I bring you a message of hearty congratulation this afternoon from the President of the Wesleyan Conference, and from that Conference, and from our Theological Wesleyan College of England, and from the English Methodist people. We congratulate you on your jubilee, your prosperous years,—years in which you have wrought great service, for I know some little, though all too little, unfortunately, yet some little of

your achievements as a theological institution during the last fifty years. We thank God for your work, for the honored men,—some at rest with God—who have done noble service in this institution, and for the equally honored men who are happily with you still; for their splendid service we thank God; and we also give thanks to God and congratulate you upon the great company that have gone out in the fifty years from your Institute to preach the glorious Gospel, many of them now enthroned in the life hereafter. Bishop Wordsworth, an English bishop, was having, we are told in his autobiography, an interview with one of his young clergy, one at hard labor in a very lonely little hamlet, and he had not a very big congregation. The Bishop said to him, “How many do you have as a rule in your church on Sunday?” The young clergyman was almost ashamed to answer, and he said blushing, “Only about fifty.” And the dear old Bishop,—a narrow ecclesiastic but a beautiful Christian man of deep learning,—his face lighted up and he said, “O! but you are not counting the angels.” Wasn’t that sweet? No, we are not counting this afternoon in this company the spirits of the just men made perfect who have gone out from this Institute, the sympathizers with this college and the givers to it, who are now in the great cloud of witnesses. We congratulate you upon them.

Now, having congratulated you most heartily in behalf of my church, I want to commiserate you. The representative of the British Wesleyan Conference this afternoon is not a theological professor,—poor man! (Laughter.) He is a not the president of a college,—poor man! He is not a doctor of divinity, and I am about the only minister, I think, in America who is not a doctor of divinity!!! (Great laughter.) I stand in solitary glory, my friends; even though it be also a solitary humiliation. (Laughter.) I find that that this program represents me as being a Master of Arts. I am not a degree man, not a connectional office man, only a plain matter-of-fact, hard-working pastor. The Wesleyan Methodist Conference, usually so conservative, has been so rash at length as to send out as a delegate to the Methodist Episcopal Church South one who is only a pastor. I commiserate you that you have not a more shining luminary; but I am heartily glad, none the less, to have some part and lot in this most happy gathering. When

your imagination is retroactive, when you go back upon the fifty years, and say, in the words of dear John Wesley's favorite text in his grand old age, "What hath God wrought!" then you must "praise God from Whom all blessings flow."

I am glad to tell you, Mr. President, that our theological institutions in England are in a flourishing condition; and I am glad to tell you that the ancient and deep-rooted prejudice against them in England is dying fast. You won't be able to understand it in America, but in England Methodists have had a great prejudice against theological colleges; not so here, for your people are too enlightened and progressive for that sort of thing. We have a great many stick-in-the-mud people, and always have had, who view with considerable suspicion all presidents of colleges, and all theological professors, and all degree men, and all students of theological institutions. They wonder, perhaps, not as to the possibility of their final salvation, but as to its assurance. (Laughter.) There has long been a prejudice of that sort, but I am thankful to tell you that it is disappearing with glorious rapidity. I heard an incident in the north of England a little while ago of the sudden conversion of a disbeliever in theological institutions into a believer in them. He was a plain Yorkshire man. He had had an almost, I nearly said, ancestral detestation of colleges. He thought they spoiled young men, and I believe they have sometimes, but that is not the fault of the colleges always,—it is often the fault of the young man. But a student preached that night who surprised this old man. He preached with fire. The old man thought the students all lost their fire,—I pray God they never may! You better never have a divinity college than send out men who have no fire. Light is good but fire is a thousand times better, let pedants say what they may. The old man there was delighted, and in the prayer-meeting that always follows a Sunday evening service in the enlightened parts of English Methodism, he prayed in his strange, ungrammatical way for the young preacher and the institution he came from, and he said, "O! Lord, bless them there," and he found a grammatical difficulty there, "bless them there zoölogical institutes!" (Great laughter and applause.) I am astonished that anybody would applaud such a reflection! You have not heard the best part of the prayer yet. He went on to say, "O! Lord, we have

changed our thinking about them from what we have heard to-night; bless all the young men in them, and Lord, we wish you would send some of the old preachers back there." (Great laughter.) You will understand that I do not endorse in detail that prayer; I mention it as a sign of how even in England, in the most belated portions of our barren little island, the ancient prejudice against these theological institutions is passing away.

Sympathy was rightly asked for on the part of the churches with the theological institutions. I wonder if I dare—I have not intended to say this—I wonder if it would be quite apposite to say here—it would be proper in England, and if it is inappropriate here you will pardon me,—I venture to say that the other side might also be urged. In England it is well known that we plead for sympathy in the theological colleges with the churches and with the people. I am glad to say there is a growing mutual sympathy in English Methodism everywhere. I could not bear you any better tidings than that. The people of Methodism are beginning,—I wish I could use a stronger word, but I can use that emphatically—they are beginning to believe in the four theological colleges we have; and the colleges, I think, are setting themselves to make preachers for the people more than they ever did before; and the result is a mutual enhancing of appreciation. It is a great joy to me to bear you these tidings.

A great deal has been said, beautifully and rightly said, this afternoon about the problems that have to be faced, but the working pastors are getting more and more to think that after all the great problem for the theological institutions is the making of preachers who will reach the hearts of the people,—effective preachers. There is a great cry in England just now for what is said to be an educated ministry; the cry is heard in all sorts of religious conferences and conventions, "Let us have an educated ministry!" The cry is more emphatic because of the foolish zealots who, some time ago, used to exalt the doctrine that the less educated the ministry was, the more spiritual and powerful it was likely to be. Now, we are holding different views, believing that while God can do without learning in the pulpit, He can do better still without ignorance. (Laughter.) My friends, nothing will give, I venture to say, theological

institutions a permanent enthronement in the hearts of Methodists the world over except the sure conviction that those colleges are sending out preachers who can be on the side of the people and who will stand true to the grand old doctrines, and aim, first, middle and last, for their salvation. The Methodist preachers in America, I should judge, and I know it is so in England, will believe more and more in such institutions as those institutions which perpetuate themselves in the popular quality of the pastors they send out. We want the pulpit more and more to be the predominant force in Methodism. That is the great feeling, and I am sure I do not misrepresent the feeling, the growing feeling in English Methodism today. We are not content to have simply an educated ministry. Some of these people,—I do not know whether you have any in America, but I may use great freedom of speech on the supposition that you have not—some of these people who talk most about an educated ministry seem to me to be people to whom education is the be-all and the end-all in the pulpit, and it is not; it is of supreme importance, but it is not the be-all and the end-all. We want an educated ministry, but, to put it bluntly, we want an educated ministry that can preach, for if it is highly educated and has not the power to get the ear of the people and keep it, then we would better have an uneducated ministry. We do not want a company of educated noodles that nobody will listen to. (Applause.) We do not want our pulpits filled with educated men who are educated out of power and zeal. We want culture; God give us more and more! but we want culture on fire,—that is the commodity the pulpit needs. We want live men. Coleridge had a vision of a ship manned entirely by dead men; we can not afford to have our churches manned by dead men; we must have living men. Many of you have heard the name of a Methodist preacher of England, who was, without exception, the most drawing force in England of all the modern Wesleyan preachers,—that is saying much but it is not saying too much. Some people say that he only drew by his eccentricities. His name was Peter McKenzie. He was a marvelous man, brilliant, a great wit, a great dramatist. He was my father's intimate friend, and mine, and I know whereof I affirm, that Peter McKenzie was sent of God. I heard him tell this not a very long time before he died, when he was speaking

on the question of preachers and preaching; he said, "We do not want preachers in our pulpits of this sort; a friend of mine went with his wife and little girl up to London to see the sights,"—Peter McKenzie had a very curious jerk and dramatic manner,—“and they went, of course—as all people do who go to London, up to Madame Tussaud’s wax works. The little girl could not be persuaded for the life of her that many of those realistic and vivid figures were not alive; she touched some of them; even that touch hardly persuaded her that they were not alive; and for days afterwards she dreamed day by day and night after night of this problem, whether those figures were alive. A few Sundays after they got home, they had a student from one of the divinity colleges to preach; he was one of those young men who think it is not proper to speak out, and not cultivated to put zeal into his delivery, and my friend imitated the way he spoke; it was as inaudible as that (indicating) to the people a few pews away; and the little girl, with the memory of Madame Tussaud’s wax works in her mind, turned to her mother, and, pointing to the minister, said, ‘Ma, is he alive?’ ” (Great laughter and applause.) It is an awful thing when you have wax works for a minister! In the name of Methodist history, and especially in the name of the heroic Methodist spirit, we expect that all who go out from our divinity colleges shall be living men. That is a popular note in English Methodism to-day, and some of us sound it incessantly. There is a pseudo culture that thinks it is not intelligent to be emphatic, that lives in parentheses and hypotheses, and the sign-mark of many of these folks is a note of interrogation; they resolve everything into a gigantic “Perhaps,” and there is a great deal of that in some English pulpits and elsewhere. I think one of the most execrable, and I use a strong word,—one of the most execrable features of many English pulpits in later years has been that they have been fountains of scepticism instead of well-heads of truth. We have the sceptic in the pulpit, and that is where he ought not to be; let him find a place elsewhere; it is bad enough to have him in the pew, but not in the pulpit, if you please, O! dear, no! And this pseudo culture, as I venture again to call it, has infected even some divinity students in England, and even some theological professors, and they have thought it was not well-bred to preach the truth as if it were the truth

and as if you believed it in every fibre of your being. God deliver the Methodist churches from such preaching! (Hear! hear!) There may be shores of the indefinite and zones of the unknown that you can not intellectually cultivate, but, thank God! there are zones of the positive—"we know." How many times did John say that? and I miss that in some pulpits in England, and a great many people have missed it. To be quite frank, that is one reason for the prejudice against theological colleges in England; there has arisen the suspicion that now and then we have a professor who has not answered to that apostolic music, "we know." Methodism has always believed in the positive. A good old woman,—for it is my lot to travel up and down in the rural parts of England preaching and lecturing, and I am thus able to hear some things that the people say, and that is an immense advantage, for they settle questions for the pulpit in the long run; the newspapers do not settle them as well, and even the presidents of our colleges do not; it is the common people, they put a man in his right place in the course of the years,—this good old woman was complaining; perhaps she was bilious; but the dear old soul was complaining, and she said, "So many of our preachers nowadays have nothing else but argument;" she said, "They argify about everything, and" she said, "do you know really one does get tired of having everything argued." Well, there is a large place for argument in the Christian pulpit; we should indeed be un-Pauline if we did not argue; but I put the question to you, Isn't there a danger that the province of argument monopolizes too much space? What did Paul say? We are told of him that he affirmed something, and I confess I like that word. That is a capital comment on Paul as a preacher that the ruler gave who said, "One Jesus, who was dead, whom Paul affirmed to be alive;" that is a grand kind of preaching. Paul argued, and few men could corner a sceptic as he could, but Paul affirmed; Paul used the positive language. Paul was like John,—“we know.” I sympathize a good deal with my dear old friend in the country. There is a danger, perhaps, that we will lose the great affirmative note. Let us have affirmation as well as argument. Let us get the truths that never can be proved, burned into our souls! Let us get them like iron into our blood! Young divinity students, they are great realities, get a real grip on them, and

then go out, and do not preach these things as if they were fiction, preach them as if they were facts, and then the Holy Ghost will work through you and the ancestral power of the Methodist pulpit will rest upon the pulpit today, and that is the grandest way in which you can serve the interest of your theological college. (Applause.)

And I venture to say, before I sit down, that we want also a solidly evangelical pulpit. That is the end we are missing in some English pulpits. Men read such nice literary essays, with beautifully rounded sentences, that they justify the remark of the old Methodist preacher who said scornfully, "A great many men have got such rounded sentences that they roll right off the sinner's conscience." (Great laughter.) But my dear friends, let us not reel off literary essays! We must have what is different in Gospel preaching. As soon as ever the pulpit claims to be a rival of the essayist, its fate is sealed. (Hear! hear!) As soon as ever the pulpit submits to be classed with literature, its doom is sealed. The pulpit has a unique province. There are people who say that literature will supersede preaching. I agree on that point with the late Doctor Parker, who said, in his striking way, "Preaching will never be superseded by literature until correspondence supersedes conversation." (Laughter and applause.) Young men, preachers of the future, my heart goes out to you. Don't you listen to the croakers who tell you that the pulpit will ever be superseded. There is a pulpit that will go down; it is going down fast; it is the cold pulpit, the dull pulpit, the dead-and-alive pulpit, the unpractical pulpit, the sceptical pulpit,—the Lord hasten the descent of that pulpit! it can not go down too quickly! (Applause.) But there is a pulpit that never can go down, and that is the pulpit whose maxim is, "Those things which we have seen and heard declare we unto you." Preaching is a declaration, not essay reading; a message, not a work of philosophy. We have suffered sometimes from a prejudice against our divinity colleges in England because some of the young fellows who have come out of them have tried to be philosophers. They went in red-hot evangelists, and when they had been in a few weeks they went through a strange metamorphosis,—they began to talk about "cul-chaw," and they thought it was not "cul-chaw" to plead with sinners that then

and there they should surrender themselves to the Savior; they got a notion that they were thinkers! (Great laughter.) And whereas the one idea used to be to convince men, that idea got out that they should be thought thoughtful preachers. If a man is a very dull preacher he often felicitates himself by thinking that he is a thoughtful preacher. (Great laughter and applause.) But dullness and thoughtfulness are by no means synonymous. I would plead with you, young divinity students, never for a moment to come under that baneful spell. You have a message to declare. There may be a great deal in the Bible we can not explain, just as there is a great deal in nature we can not explain. The mysteries of the Bible are God's autograph upon the book, convincing us of its divine authorship, and we no more reject the Bible and God's book because of the mysteries than we reject nature, for Professor Huxley himself said, "The mysteries of the Bible are child's play to the mysteries of nature." There are large tracts of the Bible now that we can not explain, but, thank God! there are good tracts we can. We know in our inmost heart, though we may not fully know it, that Christ is God. We know what the intellect can never fully know, never fully know, that this Book is the Word of God. Our fathers and mothers believed in this Book, and they were by no means fools. They tested the Book. Many of them tested it along intellectual lines, and all of them along spiritual lines. They were experts of the Bible in a sense. They got their sweetest comfort out of the Bible by the open grave. When the blinds were drawn in the house, they could read that Book when they could not have thought of reading any other. When the battle for bread was a ghastly struggle, they got courage, virility, hope and victorious power out of that Book. They came to Jesus as they were, and they found that the Christ of the Gospel had power to forgive sin, even theirs. Brethren, we have an experimental message to proclaim; let us proclaim it! Work out things from the people's standpoint rather than from the classical standpoint. There is a popular ministry that the Lord deliver the churches from; I would curse it in the name of the Lord. I take up some of our English newspapers on Saturday and look over the list of subjects the preachers are to preach from the next Sunday, until I am ashamed, until almost like old Ezra I at length say, "I am ashamed to look up."

It is a scandal, and it is fatal to the dignity of the pulpit, and that is important; but it is fatal to the spirituality of the pulpit, and that is a hundred times more important. I opened a newspaper a while ago and I saw an announcement—I was glad he was not a Methodist minister—his evening subject was, “Good morning! have you used Pear’s soap?” (Derisive laughter.) That has its comical side and its tragical aspect; it is one of the tragedies of the modern pulpit. A friend of mine told me the other day of a preacher who announced as his evening subject in the newspaper, “Nicodemus, Esquire.” (Laughter.) It would draw certain people, yes! but they would be fools; none but fools would go to hear such rubbish. (Applause.) It is a degradation of the pulpit. Brethren, if we have to be popular by such methods, let us seek obscurity all the days of our livs. Thank God! there is a legitimate popularity. Let me reassure my dear friends of the divinity school who are looking forward to their future work. There is nothing so popular in the world today as preaching, and I make that statement for this reason: in England there are certain people of the churches, sadly mistaken people, who think that preaching is not a popular enough thing to fill the churches, and they give us ornate music. I do not know how it may be in America, but there they give us solos, and quartettes, and anthems. A friend of mine,—I thank God I have not had such an experience! a friend went to preach at a certain church and the stewards informed him, “We do not like sermons here of more than twenty minutes; we are afraid the musical services will be interfered with.” I would smash any musical service! (Great applause.) That is foreign to the spirit of Methodism. Those who think they are going to popularize Methodism by cutting the preaching down, are the victims of a tremendous delusion. There is nothing that fills churches and nothing that keeps churches filled like interesting, sympathetic, practical, Scriptural, evangelical, Holy Ghost baptized preaching! (Great applause.) Methodism began with that preaching. Its great popular power is in preaching, and its mighty fortress of victory today is the pulpit.

God bless the young preachers who are to go out from this college and from all the American colleges! It has been said in England, by a gentleman now deceased, that there are three kinds of preachers; first of all, there are preachers you can not

listen to,—brethren, do not be one of that sort! Secondly, there are preachers you can listen to; and, thirdly, there are preachers you can not help listening to,—brethren, be preachers of that sort, and preach right for the salvation of the people, and when the Chief Shepherd shall appear thou shalt receive a crown of glory. Dear old Rabbi Duncan, the great Hebrew professor of Edinburgh, one of the greatest saints Britain has ever known, used to say to his students, “Brethren, if when the end comes the Lord shall say to me ‘Well done, good and faithful servant,’ for the first time in my life I should feel inclined to contradict Him.” Brethren, when the end comes, He will say to us, if we have played a faithful part, though not a brilliant part, perchance, “Well done, good and faithful servant,” and we shall not contradict Him; we shall cast our crowns at His nail-pierced feet, and we shall say then, what God help us to say even now, “Salvation is a thing of grace.” (Great applause.)

MONDAY MORNING MAY SEVENTH

COMMEMORATIVE SERVICE

THE HON. O. H. HORTON, PRESIDING

The Service

The service was appropriately opened with a rendering of the *Te Deum Laudamus* by a special choir under the direction of Professor Lutkin. Prayer was offered by Bishop Goodsell. The Hon. O. H. Horton, president of the Board of Trustees, gave a summary of the School's development. Dr. Shepard presented the congratulations of the Chicago Preachers' Meeting and President Little gave the Commemorative address. The benediction was pronounced by Professor Davies of Ohio Wesleyan University.

PRAYER

BY BISHOP GOODSSELL

Almighty God, we bless Thee that Thou hast made us in Thine image, and we thank Thee that Thou hast made this known to us by the revelation of Thy Word and by the revelation of Thyself in that which confirms and explains Thy Word,—the great world about us, in which we live. For Thou dost show us through these that our place is one of inquiry, one of learning, one of mastery, and that the forces of nature can be known to us and be used by us to Thy glory. And Thou dost teach us by Thy Word and by Thy works that Thou art mindful of man, that Thou dost hold him in Thy love, and that Thou dost guide him by Thy Word, that Thou dost instruct him by Thy providence. We thank Thee that Thou hast given us such faculties that we are not mere brute and unconscious users of that which is about us, but that Thou dost put into our hearts and minds a hunger for truth and that Thou art Thyself the truth and art to be known, loved and revered. We do especially praise Thee for that full revelation of Thyself which Thou hast granted us through the incarnation of Thy Son. We bless Thy name that since He has dwelt here among men, the face of Jesus Christ has revealed God to us and has revealed us to ourselves so that we no longer walk in darkness but in the light and we have fellowship with Thee.

We give Thee glory for all the great institutions which

have arisen under the stimulus of Christian light in the history of Thy Church, so that those who have honored Thee and sought Thee are those who have become the leaders in the world's development, and so that Thy church is able to educate and so to lead out all the powers to every facility of acquisition, that these enlarged powers and increased forces might be dedicated to the service of humanity, and, therefore, to the service of God in Christ. We thank Thee for all that has been accomplished by meditation upon Thy Word, by the study of the languages in which Thy saints wrote, by the weighing of one word with another, until the Bible has become the best-known, the best-loved, and the most honored book in the world; and we thank Thee that today it still remains the book which finds the human heart, which reveals man to himself, which gives us a blessed picture of the operations of God through His Spirit and providence in so many ages that we can not doubt that God has been ruling the world in Christ, and that God is still ruling the world in the interest of His dear Son. We thank Thee that Thou hast shown this favor to Thy people, that whenever Thy church has passed into ignorance or into superstition or into hopeless doubt, so that activity has been paralyzed, Thou hast raised up servants to recall the wandering church to the true faith, and to supply by holy labor the forgotten stimulus to thought and to character and to conduct. We glorify Thee for this, that in the darkest ages of the world Thou hast called men to the light, and in the most ignorant ages Thou hast invited men to learning; and we thank Thee that today the map which is the largest Christian is the map of the largest education, intelligence and privilege. And we pray Thee, O Lord! to help us to rejoice in our privileges as Christians, to see this clearly, and to gather hope therefrom, that the wide extension of our Master's kingdom shall be also the extension of all useful knowledge, of all inspiring thought, of all lofty endeavor and the foundation of these successes for God and man which will yet bring this world into complete subjection to Jesus Christ.

We thank Thee that Thou hast made forever in the thought of men as a leader in education, as well as in the inward and blessed experience of divine power, that sainted man who, under God, has given his name to so many higher institutions, and

has given his wisdom to so many of Thy children, and has granted by Thy mercy his spirit of inquiry and learning and evangelical power to so many ministers that in these years succeeding him have followed in his footsteps and sought to do the work of God. And we do praise Thee, O Lord, that our fathers in their poverty thought of this training; we praise Thee that they gave out of their littleness to that which has grown to the might of today; and we glorify Thee that in no year of our church has the thought of our people been turned away from all noble and practical training for service in the Master's kingdom. And now we bless Thee for these holy men of old, called to the work of Christian education, that in the years of their lives led Thy servants toward higher knowledge and greater usefulness by their own personality, by their own acquirements, by the stimulus of their own counsel and advice; and we do thank Thee for these great names in the history of our church, and we do thank Thee for these who today stand in the leadership of our theological schools, and we pray Thee, O Lord! that Thy blessing may fall upon them all, and especially upon that one who is the president of the institution whose anniversary we celebrate and who is here with us today; the Lord give him all the light which heaven may grant to a mind; the Lord grant to him all the holiness which God can give to the soul; the Lord give his body the vigor that shall project him on in the incoming years to larger usefulness and to greater power; and we pray Thee that the institution over which he presides may show forth Thy truth to men, and may give to wavering faith firmness of belief, and to the life which seems to hesitate between consecration to Thy ministry and the call of the world, the definite consecration to the work of God. Now, O Lord, we pray Thee as he speaks to us we may make response to him with eager hearts, that our ears may be opened to every word that he says. We ask Thee that his message may be to us so helpful and so inspiring that we shall go forward to do better work for Thee.

O! Lord we bless Thee for those who out of the results of their labor have founded our institutions and in self-sacrifice have thus honored the Lord; and we pray Thee that, as growth in knowledge always demands larger equipment and wiser use, it will be in the hearts of those to whom God gives means in our

church always to remember our educational centers and forces and constantly to invigorate them with wealth in proportion to the growth of the church and in proportion to the need of the world. May those who have seen this institution grow from littleness to largeness, from early beginning to its later power, and are still with us, rejoice in the Gospel of God's blessing to them and to that which has been dear to them; and help us to hold ever in remembrance those who, whether men or women, have made it possible that the church may rejoice in her schools of the prophets.

Now, O Lord! we pray Thee for Thy blessing upon Thy whole church in the whole world. Grant that the barriers which men have built up, and which have not Christ as their foundation, may be swept away by a tide of Christian love so that we shall understand each other the better and come to coöperation and to such spiritual union as that the day of the Lord will be hastened by what we do. May we have boldness to stand for the truth; may we be glad to defend that which we believe to be the mind of God; and yet may we possess that charity which will ever embrace a soul that is in error and hold it dearer to our hearts because such a soul must be dear to the heart of God. Grant that our own branch of the Christian Church may be more and more faithful to her early history and her calling in Christ Jesus. We bless Thy name for the trumpet call to evangelism which we hear and for the evidences of increased consecration which find their proof in the enlarging numbers of our Zion and in the great amounts which are offered on the altar of God in the service of Jesus Christ. O! Lord, may our ministry be holy, and we know that if we are holy we shall have the aspiration to know all that we may know of God and of the kingdom of God, for we know that if we do understand what God is and what He has said and what He has done we shall have the whole sum of knowledge in our minds. Hear us then while we pray that during the coming years we may be so true to Thee in character, in knowledge, in teaching that we shall be a continual cheer to those who feeling an inward call to declare Thy truth and who, having been fitted by the gracious power of the Holy Ghost to declare that which they do know, are ready to go forth to win people to Thee. O! Lord, help us to utilize all the forces about us, all the energies which are de-

veloped anew or which are brought to their visibility and relationship by the discoveries of science. God grant that we may not be afraid of anything that belongs to God or which comes from His providential work! May we be eager to receive whatever is true and as eager to resist that which is false; and out of all this may there come to all who profess Thy name everywhere such a likeness to Thy dear Son and to Thyself, that we shall constantly in our own experience have larger power, greater joy and peace, that we shall be more useful to others, that we shall abide in a heightening assurance of acceptance with Thee, and come at last through Thy mercy to everlasting life.

Hear us, Our Father, while we seek to complete our petition in the words of our Lord: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

JUDGE HORTON: It is always well, I fancy, to be well received. The Preachers' Meeting of Chicago have come to say a kindly word to us through their president, the pastor of the First Methodist Church at Englewood, The Reverend Doctor William O. Shepard.

GREETING FROM CHICAGO PREACHERS' MEETING

BY DR. SHEPARD

My part in these exercises is a very small one and to me a very pleasant one, to bring greeting to the trustees and to the president and his associates in the faculty and to the students and friends of Garrett Biblical Institute, from the preachers of Rock River Conference and of Chicago,—to bring words of love and assurances of best wishes. I trust that my words will not seem to be the words of mere convention, for though all of the Methodist institutions that group in and about the City of Chicago are dear to the hearts of the Methodist preachers of the City and vicinity,—the training schools and the

homes and the orphanages and the printing presses and the universities,—yet there is but one institution which is by preachers and of preachers and for preachers, and in its name we meet today.

We in the city of Chicago and round about are trying to build a spiritual house, a spiritual empire, the kingdom of our Lord Jesus Christ, and for the masons and the carpenters and the construction-men we look very largely to this institution, and in the past we have not been disappointed. In the happy, successful fifty years that we look back upon today the numbers of those who have been conspicuous in building up the church which we love have been very great. Of the notable men who have built up Methodism it has been said and it is being said, and it shall be said of many, "He was reared there." It might be seen that there are many who remain that have been reared in the institution by a hasty glance over the field, for though some have gone on to their reward,—some to their reward in heaven and some to the reward of larger place and greater honors in the church abroad,—yet many remain. This, perhaps, is seen especially in the north and west sides of our city. It would be unfair in me to mention names, for many who are conspicuous have the least good reason to be conspicuous, as we all well know, and I will not fall into the easy mistake, therefore, of mentioning those who least need mentioning, (as if they were unknown), those that are best known; and yet those who know the workers in our city will immediately recognize the sons of the Garrett Biblical Institute among those who are conspicuous and those who are doing a none the less necessary and blessed work without being conspicuous. I say that this is perhaps most noticeable on the north and west sides, for on the south side we have a good many foreigners in our pulpits, men who have been transferred, and if we believe the report in the morning papers, we have some ignorant men on the south side as well. (Laughter.) And these foreigners presumably come to us to assist us in the solution of our problems, and often they bring their problems with them and add their problems to ours. But while among the pastors there may not be so many sons of Garrett on the south side, from which I myself hail, yet I think that fact is sufficiently offset and atoned for by the fact that our tall and ever sufficient sub-bishop is a son

of Garrett; he was reared here. I say sub-bishop nominally, but in reality he is not a sub-bishop.

I would like to say to the trustees and president and faculty of the Garrett Biblical Institute that the preachers of Chicago and round about and the church at large, look to this institution for fresh and modern and accurate and necessary scholarship. It must come from here. We look to it for this kind of scholarship, for original research. Every one of us knows that original research in the pastorate is an impossibility; there is not time there for original research. The only original research that a pastor can make is original research for souls that are being lost or are lost in the shuffle of the social and business life of the great city; and in all probability this will not be original, for half of the present pastors have trod on that ground before. We look to this institution for that kind of scholarship. The pastor inevitably, necessarily allows his reading to hover around his sermon preparation, and this means hasty and superficial reading. I have read somewhere that a man of genius can prepare a sermon in a month; that a man of talent can prepare a sermon in a fortnight; that an ordinary man can prepare one sermon in a week; that it takes a fool to prepare two sermons a week. (Great laughter.) But we have to prepare two sermons a week whether the people will hear or forbear; and though perhaps we were not fools when we entered into the task, except we might be so considered for having entered into it, yet undoubtedly there is a deteriorating influence in the process, and it has been going on a long time, and we stand in need of fresh additions to the scholarship of the pastorate,—men coming from such institutions as this, who are acquainted with the wide sweep of modern scholarship and all modern methods, and have viewed modern doctrines and modern methods in the light of modern scholarship. And we need some institution, also, as a fount of inspiration at which we can quicken our intellectual life.

Then, furthermore, we look to an institution like this, and I hope not with disappointment ever, to be a fount of spiritual fervor as truly as a fount of intellectual inspiration; we need this as truly as we need the place for intellectual inspiration. Pastors come in contact with the world of sin; they come in contact with the formality of the church,—they come in contact with the icy formality oftentimes of the church, and

sometimes they may be led to wonder, feeling the difficulty in their own souls and in their own fields, whether the mighty rushing wind of Pentecost has blown itself entirely out, and whether the leaping flames of Pentecost have died down to gray ashes, and whether Christianity is really upon its death-bed; and we need some such place as this by which we can quicken our spiritual life and fervor; and we need men to whom we can look to offset our acquaintance with the agencies that seem to vie with each other to feed the pampered flesh, and acquaintance with the things that militate against spiritual life. Every pastor needs just such inspiration as he looks to gather from an institution of this kind; we need inspiration from a place of this sort.

Above all, and I think I speak the mind of my brethren, we look for additions to our number in the work of the church of Jesus Christ, of men of true and tried and sanctified character; we look to this place for the inspiration and sanctification of the moral character of men and not merely for their mental equipment and not merely for their emotional equipment. We can do with a good deal of intellectual heresy,—I mean a good deal of irregularity and abnormality as to intellectual attainment and intellectuality. If a man goes into the church with too great intellectuality, I warrant you we will soon bring it down to the average; and if he comes with too little intellectuality, we are accustomed to that, that does not bother us much; and if a man comes to us with too much spiritual fervor, too much emotional fervor, we have the presiding elder to hand him over to; and if he comes with too little emotional fervor, we perhaps can bring some material to kindle it; but if he comes to us tainted with moral heresy, it is a secret matter, and we have no means by which we can handle it; and, therefore, above all we feel that the crude experiences of the young man coming into Biblical institutes should be taken and sanctified by the clear apprehension of the great historical doctrines, and sanctified by the mature, ripe and sincere emotional experiences of those who deal with them, and that their character should be made rock-like in its integrity. And I can say that I am sure for the heart of the church that in this work the church prays that Garrett Biblical Institute may continue during the years to come, as it has been in the past, to be a blessing and to be blest. (Applause.)

INTRODUCTORY ADDRESS

BY JUDGE HORTON

One or two words might not be amiss in this connection when I remember that this is a commemorative service. I have some dry figures, but only a very few of them.

At the organization of the Garrett Biblical Institute the Board of Trustees consisted of five members; ten years later the number was increased to six, which is the number now. At first of the charter members of the Board, three were laymen and two were preachers. By the amendment and ever since, it has been three of each, so that you will notice that the laymen were the first to inaugurate equal representation. (Laughter and applause.) And they have stuck by that text until the preachers have recognized it, and the General Conference today recognizes the fact that there are as many laymen as preachers in the Methodist Episcopal Church. (Renewed laughter and applause.) In the first thirty-five years of the existence of Garrett, there were upon its Board of Trustees eight laymen and ten ministers, only eighteen different persons in thirty-five years! There is one member today who has been a member twenty-five years, and were it in the power of the Board of Trustees, and a kind providence would enforce it, I think he would be there twenty-five years more. (Applause.) I refer, of course, to William Deering. (Great applause.) His influence will never grow less while he lives; would that it might be projected many years into the future! (Amen! Amen!) There have been graduated from this institution about eight hundred. There have been in attendance upon special courses and partial terms all told about four thousand; and these men have gone into every civilized country on the face of the globe. There are in attendance now about two hundred, perhaps exactly two hundred and twenty-five, the largest number ever in attendance at the school of Garrett. During the thirty-five years there have been just two hundred years of trustee service, an average of over eleven years for each man. That may not strike you as it does me, but that is a very remarkable fact,—the average service of the trustees has been more than eleven years each. One man, and you will join me when I say God bless his memory! was forty-

two years a member of that board and secretary and treasurer during all that time,—Orrington Lunt. (Great applause.) He needs no encomium at my hands; whenever his name is mentioned it is a benediction to all who knew him.

Possibly it is unnecessary for me to say it, but I want to say it, that no trustee of Garrett ever receives any money compensation for his services; and such service as Mr. Lunt rendered for forty-two years, without any pecuniary compensation, is worthy of mention.

In looking up that record yesterday of Garrett, somehow I was impressed with the wonderful effect projected on and on into all the ages, of the act of one person originally, Mrs. Garrett.

I think that there must be some devotion and consecration that will support any man to accept a professorship in such an institution when he thinks of the responsibility, that he is to be repeated all along down the ages perhaps. What care it needs! And I am glad to say that I believe that you, individually or collectively, the church as a whole or any of its individuals, would not change a member of that faculty today, if you had the power. (Great applause.) This is much to say, but, please, if you doubt it, look over the list, study the influence of their teaching, study their capacities as teachers, and see if you do not agree with me that there is no better faculty, if equally good, in any theological institution in America. (Great applause.) I am not asking any encomiums from this faculty,—they can not vote for me for anything; I am simply saying what in my soul I believe. (Good! Applause.) At the head of that faculty is one whom we all who know him have learned not only to love but to admire. Genius is a peculiar sort of a thing; I do not know that anybody can define it properly; but ability, genius, consecrated, educated, developed manhood we can all see and admire, and may it never grow less in the influence of the president of Garrett, who has been with us fifteen years, and may he be here fifteen years more, (Applause) to speak at fifteen more commencements,—I dare not say at another semi-centennial, though I would not object. (Laughter.) I know that you will be very glad to listen to and to know what our most worthy and beloved president has to say on the topic of the hour. Dr. Little! (Applause.)

COMMEMORATIVE ADDRESS

BY PRESIDENT LITTLE

I.

Garrett Biblical Institute originated through forces that have been shaping Methodism since the days of Susanna Wesley;—the generous intelligence of pious women, the zeal of Christian preachers hungry for the power of knowledge, and the energy of devoted laymen, wise to perceive that light must temper fire to render it a means of life.

Eliza Garrett, to judge from her portrait and from the scanty records of her that we cherish sacredly, was a woman of rare simplicity and intelligence and piety. Brought to Chicago by her adventurous husband, when Chicago was only a frontier village, she braved with him the difficulties and discomforts of pioneer success and added to his rude strength that of her finer and gentler nature.

She became a Christian and a Methodist through the preaching of a young man too little known to our present generation;—a young preacher from Tennessee to whom Chicago Christianity and Chicago Methodism are greatly indebted. The story of his conversion when a boy, is thrilling, and inspiring; but the native fibre of the lad was also quite remarkable. He possessed that glorious endowment,—a prompt, intrepid, indomitable will. This made it easy for him to prefer the reproach of Christ to his father's roof, and when he became obedient to the vision that called him to preach, this carried him through the trials of his school life, made bitter by extreme poverty. This, too, made his eloquence effective. For it never occurred to Peter Borein to think the sermon ended until the listener was saved. To him the tears of his hearers were not a tribute to his powers but an invitation to engage in personal entreaty, to seek out contrite hearts in their homes and stores and workshops so that he might win them permanently for Jesus Christ.

It was Peter Borein's persuasive pleadings that led Eliza Garrett to her Saviour; and the expression of his regret that poverty had denied him an adequate preparation for the ministry, created and fostered in her generous mind the vision of a

school in which such men might be trained to the utmost efficiency.

John Dempster, like Peter Borein, lacked the associations and the discipline of the college; he, too, was a man mighty in speech and in deed, though his eloquence was wholly different in type from that of Mrs. Garrett's young pastor. The son of a Scotch father, a Presbyterian minister, who had been once a Methodist itinerant, John Dempster united in himself the four qualities of the Caledonian with the romantic traits of the American pioneer. Bereft of his father in his childhood, the orphan early became a wanderer and this romantic impulse shaped his whole career. It led him from New York to Canada, from North to South America, from Buenos Ayres to New York city, from the mountains of Vermont and New Hampshire to the shores of Lake Michigan. And he died with visions of theological schools on the hither side of the Rocky Mountains and on the Pacific slopes of the great hills still lingering in his mind. For the wanderer was suddenly called to larger activities, although not before he had left upon this region imperishable traces of his power. Pathetic and significant, indeed, is the craving of men like Peter Borein and John Dempster for the strength of knowledge. Neither of them lacked spirituality, both knew the value of strong feeling, each of them recognized the importance of a consecrated will. Dempster especially was a vigorous thinker, who wrestled with the fundamental problems of life; he certainly never imagined that erudition however minute, or learning however extensive, could be a substitute for an intelligence obedient to the word of Christ. But with a preternatural insight and foresight he measured the needs of the American empire that he saw in the making. And although he deemed divine illumination the transfiguring and essential element in the preparation of men for the Christian ministry, it was clear as revelation to him that the coming multitudes of the western world would not submit permanently to the spiritual guidance of preachers ignorant of science, of history, of human society and of divine revelation. Yet his plans were bitterly opposed.

His Biblical Institutes were not erected easily. On the contrary his determination to found them exposed him to distrust and ridicule, and even obloquy. From the beginning of the itinerancy there has been resistance both active and passive

to the educational system which owes its origin to John Wesley. That illustrious teacher was compelled to tell his helpers that if they would not study their books they must return to their homes; the heroic efforts of Adam Clarke to become a great scholar was seconded by very few of his ministerial brethren, and his boldness in exegesis provoked an enmity which pursued him even beyond the grave. And as in England, so in America. The plan for district or conference schools, quite as remarkable as anything in early Methodism, the plan set forth in detail in the early minutes of Asbury's Council elicited from James O'Kelly deliverances so bitter that they might be termed vituperation. And yet no part of our history is more wonderful, when it is studied locally, than the history of our American Methodist schools; schools established by a few resolute men, and of which it is no exaggeration to say that the foundation stones were cemented with blood.

It would be unjust to our pioneers, however, to belittle their reasons for this opposition. They were men, many of them, of great natural gifts. They were compelled to meet the opposition of a professedly learned clergy. In some cases, to be sure, they found sympathy, but in most they were treated with reserve and ridiculed for their want of college training.

They read their Bibles in the light that streamed from human faces and from the countenance of God. They trusted more to the beatings of their own converted hearts and to the joys of their own experience than to the refinements of Hebrew syntax or Greek etymology. Their theology was simple, easy to state and easy to apply. "All men are sinners, all men can be saved in Jesus Christ, and there is full salvation to all whose faith apprehends the living Christ in his power to save now and to save completely." They drew the proofs of it both from the Holy Scriptures and from the writings of God upon their own souls. It was natural, therefore, for such men to dread the influences of schools established avowedly to obtain a more learned ministry. They feared that such schools would decoy into the work some whom God had not called, who were seeking a livelihood for themselves rather than eternal life for their fellow-men. They feared also that even for those who were called of God to the ministry, the atmosphere of the schools might be too frigid, that it would chill if it did not kill their

ardor. And finally they feared the substitution of elaborate preparation for that inspiration of love which they knew to be the preacher's chief power in public and in private ministries. In a word, they feared, and they feared rightly, a professional clergy.

Fortunately for us John Dempster and not a few of our early leaders, although themselves without scholastic training, were clear-sighted enough to perceive that the mission of Methodism required it to be more than an awakening agency. They saw, as Wesley had seen, that without training the fruits of evangelism would perish. The ravages of Millerism and Mormonism soon taught them that their converts must be *established in the truth*; that denunciation of popular error only advertises and propagates the contagious hallucination. The gospel seed must be kept unmixed from baleful folly, and sown on ground tilled thoroughly. John Dempster moreover was among the first to perceive that our colleges and universities would be ultimately and quite rapidly secularized. Harvard College was originally a school for ministers. Its motto remains to this day "Pro Christo et Ecclesia," but it required all Mr. Lowell's wit and ingenuity to stretch that motto into anything like correspondence with present conditions at Cambridge. The rapid development of physical science, its numerous contributions to material wealth, the startling developments in the fields of geology and biology, extreme specialization in every department of investigation have extinguished schools of the earliest type. Such a teacher as Alexander von Humboldt would create as much astonishment in the modern class room as a living mastodon; and be regarded not only as a specimen of an extinct but of an inferior species.

It was, I repeat, an almost intuitive forecast of this transformation of the college that guided the founders of our theological schools. They saw that however valuable the college of liberal arts might remain as a preparation for life in general, it would soon cease to be sufficient as a preparation for the Christian minister of the nineteenth and twentieth centuries. Indeed it might easily become a hostile force, difficult to encounter and more difficult to conquer; and therefore the minister of the future would require a preparation in which he would be furnished for every good word and work; a preparation that

would fit him to cope with science falsely so-called, and with the superstitions that perpetually arise to plague and to destroy the multitude. And their breadth of view was quite as notable as their foresight. They sought to prepare men for missionary enterprise in distant lands, and for work upon our own frontiers where the Ten Commandments are frequently suspended, and the Sermon on the Mount dwindles to a memory. They recognized that it would be alike difficult to hold the rural community and the great city; that into the former would penetrate inevitably the teachings of modern literature and of modern science, while the latter with its material prosperity and its polyglot populations would force upon the Protestant minister problems difficult enough to challenge the strongest intelligence trained by the wisest masters.

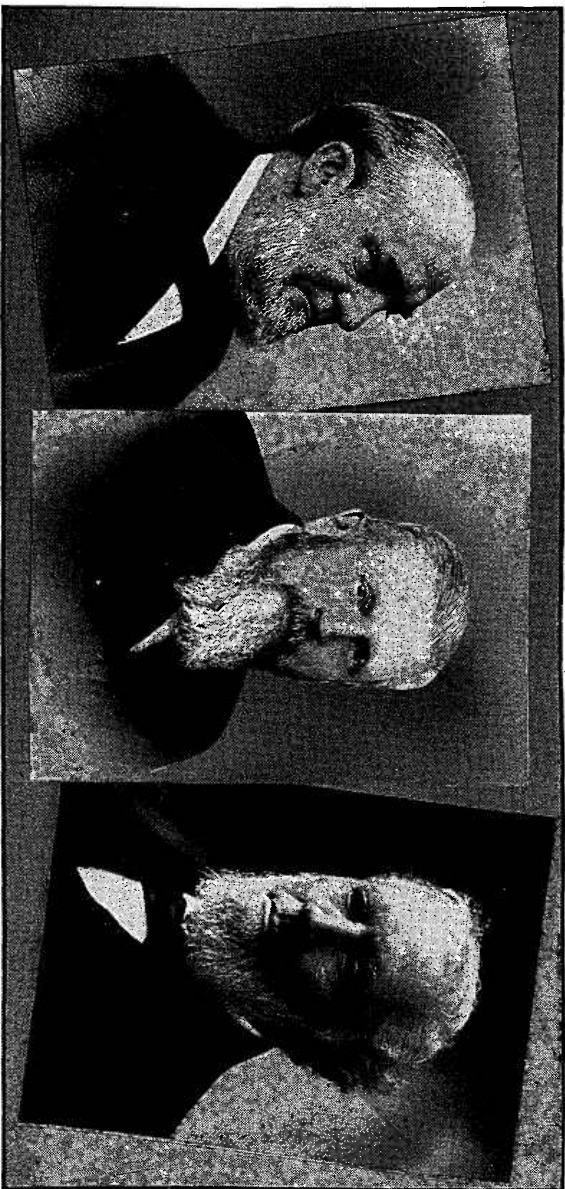
The two forces already mentioned, the generosity of a pious woman, and the resolute zeal of preachers hungry for the power of knowledge, were rendered most beneficent and efficient by a third energy, that of a group of laymen as noteworthy as any known to our American Methodism, Grant Goodrich, John Evans, Orrington Lunt. Each of these strong characters differed strikingly from the others, yet all of them united easily in a common fourth as to the value of knowledge and the power of the Gospel. Each of them was a notable instance of the pioneer spirit, each a splendid trophy of Methodist victory. All three were shrewd men of the world but as generous as they were prosperous. They believed in success in that larger sense which glorifies the word;—success shared with the community in which they lived, success that enriched the church through which they had been saved, success not merely for the children of their households, but for the new generation that they hoped and planned to make divinely strong and beautiful.

Grant Goodrich gave Mrs. Garrett his counsel without money or price. He furthered her plans. He, with his friends, rallied to the support of Dr. Dempster with their influences and their means. Judge Goodrich passed away before the others, but his name is inseparable from the history of our school. Governor Evans removed from the beautiful village that still bears his name to become the informing soul of Colorado, while Orrington Lunt was spared to us for many years to be our sagacity and safeguard, to give us the joy of his presence, the

support of his character, the fruits of his beneficent affection. To give us, too, the priceless boon of his daily prayers, for seldom indeed did he fail to mention the Institute and University, when he talked with the God in whom he trusted.

It is no injustice to the strong men who have taught in Garrett Biblical Institute to say that John Dempster has been from the beginning the informing spirit of the school. Deeply rooted in the love of God, his vigorous nature branched out boldly into a love of truth, a love of men, and a love of effects. One of two converts in an apparently unsuccessful meeting he had passed from awful darkness, or to use his own words, from "the blackness of a terrible night," to the glory of a divinely splendid sunrise. He never forgot the agony and he never forgot the vision. But his mind was eager and penetrating; his conscience pure and courageous; he knew that his experience involved essential problems which he must not evade but encounter bravely, and if possible, conquer. I am quite ready to accept Dr. Hemenway's statement that there was nothing impressive in his stature or his features, but I cannot read his sermons or addresses without feeling the glow of two very searching eyes, or without detecting the vibrations of a very earnest voice. There is nothing trivial in his topics or in his treatment of them. This man who appeals to me is a wrestling Jacob, a Jacob after the wrestle though, an Israel crippled in the desperate struggle but a prince who has had power with God and prevailed. Such themes as "Providence," and "Truth," and "The Authority of the Supernatural," and "The Supernatural Characteristics of Christ," attracted him by their grandeur and baffled him by their mystery. Baffled but did not conquer him, for his utterances commanded the respect of the chief writers of Methodism (and there were giants in those days), which was ample compensation for the stings of supercilious criticism, and the charges of Pantheism and sceptical tendencies flung at him by self-appointed champions of doctrines that they were incompetent even to understand, much less to defend. Dr. Dempster's love of truth, however, never deteriorated to a love of paradox or a love of novelty. It vindicated itself by thoroughness and coherence of thinking; by patience of investigation and caution of expression. It was comprehensive and catholic, open-minded yet firm, while sturdily intolerant of the flippant and the trivial and the unessential. He

TRUSTEES.



O. H. HORTON.
1889-

F. P. CRANDON.
1897-

WILLIAM DERING.
1880-

loved men. I do not say humanity, but men. This made him from the hour of his own conversion untiring in his personal efforts for their salvation. It destroyed for him all distinctions of rank, or class, or complexion. It led him to endure patiently and cheerfully the hardships of his early ministry. It stirred him to missionary enterprise and carried him to South America, it inspired him to plead with Mr. Lincoln for speedy emancipation, and it won for him in spite of his austerities and peculiarities the admiration and affection of his colleagues and his pupils.

But more than this he had that passion for genuine effects which is the glory of Methodist history, the world over. I do not mean a passion for advertisement and spurious success, the splash of motion without progress, the shouts of transient victories turning to permanent defeat. But I mean a passion for results that are realities, that have both pith and permanence, for fruit that needs no cunning covering of gauze to give it color and to hide decay. Here was a man who achieved and who believed in achievement, a man who insisted upon prompt as well as permanent achievement, yet a man never decoyed into sympathy with methods that merely counterfeit efficiency. These characteristics of Dr. Dempster are traceable through every period of our history. Garrett Biblical Institute, rooted and grounded like its first great teacher in the love of God, has stood for fifty years, bearing upon its branches the same precious fruit—the love of truth, the love of men, and the love of prompt and permanent effects.

Before I speak of Dr. Dempster's colleagues or of his successors, and before I make mention of their pupils, I must glance at one impressive figure that rises from our early records,—the form of Matthew Simpson. In 1859, writes Dr. Hemenway to a friend, the village was excited by the news that Bishop Simpson intended to make Evanston his home. He was then in the fulness of his strength, and already famous for his thrilling eloquence. He came. He accepted the presidency of the school. Magnanimous, far-sighted statesman that he was, he gave it the weight of his influence, in the period of his greatest power. In after years I came to know him personally, and to receive from him not only inspiration but priceless instruction. And I can well imagine that his presence in this community, and his ad-

vice to this early faculty were highly prized. For there were in Matthew Simpson springs of intelligence and spiritual magic that were full of surprises. He had no attractions of person or of voice to the superficial observer when seen at rest, yet there was something startling even in his private conversation when his mind was stung into activity by some sudden thought, just as there was something overwhelming in the public revelations of him when audience and subject combined to urge him to his utmost effort.

But what I desire to note here is the breadth and range and candor of his mind. He, too, loved the truth, not in any pretentious spirit, not in the vanity of men who decorate themselves with novelties, but in the spirit of the Apostle who would prove all things and hold fast that which is good. He was the most progressive Bishop of his time, and his ideas of progress have been incorporated into the constitution of American Methodism. Greater, however, has been the influence of his catholic spirit, which he breathed into the students of Indiana Asbury University, and which, I have no doubt, whenever they heard him, enlarged and ennobled the students of Garrett Biblical Institute. The original faculties of our Methodist institutions were rich in personal power. The names of Fisk and Olin, of Thomson and Merriek, of Durbin, McClintock, Emory and Allen, of Hunter and Simpson make our annals splendid. And the first faculty of this Institute though small in numbers was strong in courage, intelligence and piety. Dr. Bannister like Dr. Dempster was deeply interested in the larger problems, ready at any time to match conclusions with his vigorous colleague. Dr. Kidder courteous, systematic, self-possessed, industrious, taught by precept and example the value of method in multiplying one's efficiency. Dr. Bannister, though better trained than Dempster, was less intense in thought, serener in feeling, more facile yet far less powerful in speech. Differing from both outwardly and inwardly, Francis Hemenway exercised a peculiar charm. Like them he loved truth and men and permanent results; but he was more sensitive than they to the music of poetry and of fine diction, to the delights of literature and to the beauties of nature.

It was indeed a rare company of teachers; happy the scholars that enjoyed their instruction!

Equally notable have been their successors. Ninde and

Ridgaway resembled Hemenway rather than Dempster; Raymond and Bennett were of the other mould. The former were examples of sweetness and light; the latter of intellectual power environed by intense feeling. Ninde and Ridgaway loved the beauty of holiness; truth attracted them because it glorified the world and blessed the community that felt its radiance. Each of them delighted in John Wesley's "warming of the heart;" each was eager to make it the experience of those to whom he preached.

Miner Raymond was an original thinker rather than a scholar, a man deeply interested in fundamental problems. Mistrustful of the verbal cloudland that careless observers mistake for mountain ranges, rich in hidden mines of wisdom, he uttered the thoughts of the wise in the language of the people. Like Dr. Dempster, he did not escape sharp criticism; indeed he was compelled to defend himself in words of precious substance and thrilling eloquence. And in that suitable declaration he recognized, with every great thinker in the history of theology, that the prime question after all is this: How shall we conceive of God; there is the central mystery around which all other problems resolve.

Dr. Bennett united the vigorous thinker with the thorough scholar; so eager for knowledge that he invested all that he had in order to acquire it; yet never the slave of books or the idolater of erudite authority. He added to an unusual breadth of learning the minute investigations of a specialist; and exhibited to his pupils a mind of unusual vigor, thoroughly trained and thoroughly furnished. Yet like Dr. Dempster he loved men, and truth for men's sake, and he, too, had that craving for results that makes the strenuous American so great a wonder to less impatient races. He craved a nobler Methodism, a nobler Protestantism, a nobler Christianity, a nobler world; and he longed and worked for their speedy coming.

The vines here planted soon bore fruit. Before many years had elapsed the graduates of Garrett were known throughout Methodism and beyond, for their courage, their intellectual independence, their missionary zeal, their practical sense and their spiritual power. It is for one of their own number to speak of them more adequately. It is enough for me to say that in them the whole church is honored. It would be easy for me to name

those who have been prominent in ecclesiastical administration, in educational labors, in pastoral activities, and in missionary enterprises, but it would not be easy to name those who have been most useful in the service of the Master, for our measurements are at best inadequate. Only the Lord of the harvest can be trusted to determine which of his servants has brought in the largest and richest sheaves.

Of the missionary Bishops of the Church two are graduates of the Institute and their names are often heard. But a third of these missionary Bishops was led to Christ by one whose name is seldom mentioned here in America, one who is known in India as Dear Old Fox. And I take it that like things are true of our alumni as a body. We may indeed rejoice in those that reach distinction and renown, and yet if we knew everything, we might be more touched and more thrilled with the achievements of those who have been only eager to preach the truth, who have been wholly absorbed in their love of men, and wholly employed in gathering and preserving the results of their personal ministry.

The Institute in these fifty years has passed through more than one season of financial trouble. There was a time quite early in its history when it looked as though its doors must be closed. It was carried successfully through that period of distress by the fidelity of teachers, the courage and the sagacity of friends, and the helpful spirit of Methodist preachers and Methodist laymen in this Northwestern Country. In 1866 Methodist women, among whom Frances Willard was conspicuous, animated by the spirit of Eliza Garrett and the traditions of early Methodism, united together to erect a building to the memory of Barbara Heck. At a later period Mrs. Cornelia Miller generously endowed the chair of Practical Theology. We should gladly have welcomed her to this jubilee, and offered her our grateful thanks. It was not to be. Even so Eliza Garrett passed away before the transfer could be made of the Dempster school to the Institute that bears her name. But these generous women found it blessed to give, and one of the last contributions to the school came from another like them out upon the Pacific coast whose grateful heart desired to perpetuate the influences to which indirectly she owed many blessings.

The Chicago fire that brought calamity to thousands spared

not our school. It would have perished, perhaps, but for the generous sympathy of Methodist people throughout the country, and for the liberality of its immediate friends. On the other hand the Institute has shared in the prosperity of Chicago and of Evanston, so that the value of its original endowment has been greatly enhanced, its buildings increased and improved, and its equipment, especially its library, greatly enlarged. The grounds upon which its buildings stand were granted to the Institute in perpetual leasehold by the trustees of Northwestern University, and from the beginning the relations of the two schools have been amicable, intimate, and mutually helpful. Indeed the early catalogues of both institutions display a closeness of co-operation which gave to the students of either Institution all the advantages of a beautiful co-operation. It was indeed a happy situation for the students that came here to Evanston, who might listen to Randolph Foster and John Dempster, to Henry Bannister and Francis Hemenway, to Matthew Simpson and to Oliver Marcy, and to another who though among the living I do not hesitate to name, to our honored Dr. Bonbright. (Applause.)

It is, therefore, a pleasant duty on this occasion to recall this co-operation of the past and to return thanks to the trustees of the university for their inestimable kindness. Throughout this entire period the majority of our own trustees have been also trustees of Northwestern University. Yet our interests have been guarded with loving care, and nothing has been done to prevent our free activity, and our harmonious co-operation with other Methodist colleges. We remain today what we have been from the beginning, a school for the entire church, one of a group that originated in the mind of John Dempster, and by him intended to train the ministry of the entire Methodist Episcopal Church.

II.

Here I might stop. But that were neither brave nor wise now that the value of the theological school is so frequently and insistently denied. The agnostic asserts that the objects of our inquiry lie forever beyond all human ken, while the Roman pontiff asserts his supreme and exclusive authority in religion and in morals, declaring resistance to his deliverances, rebellion against the decrees of God.

In Protestant Christendom the blind conservative reiterates propositions whose origin and scope he refuses to examine, while

the iconoclastic radical, equally arrogant, scoffs at the brave conservative who will not pluck out his eyes to please his self-maimed brethren. On the one hand are the unlearned and the unstable who wrest the Scriptures to their own destruction; on the other those who darken them with a multitude of conjectures, or who mutilate and reshape them to meet the exigencies of a favored theory. We are mocked by one company as survivals of a former age, as mere vestigial shadows of the evangelistic period which (they affirm) has no more to do with the present world than the magic of the middle ages; and we are upbraided by another company because we will not recognize the power of God in every human mimicry of the operations of the Holy Spirit. We have reached a time, apparently, when it is more comfortable to be crazy than to be sane; a time in which the two great idols of modern civilization, the brazen god up-to-date and the wooden god out-of-date divide between them the babbling multitude. For this reason, if for no other, it is time to ask, What have school of theology in past times contributed to the preservation and the propagation of the pure word of Jesus Christ?

Let us begin, then, with the period that extends from the apostolic age to the council of Chalcedon, and consider the achievements of the Apologists, and of the two great schools of Alexandria and of Antioch. They are memorable for three great achievements. They saved the Old Testament from rejection; they declared and defended the essential divinity of Christ; they preserved and exalted the precious doctrine of His complete humanity.

(1) These successors of the apostles carried the Old Testament triumphantly through a crisis which lasted down to the days of Augustine, a crisis of perilous severity, in which the Scriptures were assailed by Jewish teachers and pagan philosophers, by Marcionite Christians and Gnostic Christians whose combined hostility was hard indeed to overcome. The Jew, although accepting the Old Testament as the word of God, rejected the Christian interpretation of it with scorn and hatred. The pagan philosophers assailed the Christian teachers as Atheists, and joined the Jew in deriding the Christian explanation of the Jewish Scriptures; while they mocked at the worship of Jesus, the crucified Galilean. The Marcionites accepted the Gospel of

Luke and the epistles of Paul, but refused to see in the God of the Old Testament the God proclaimed by Paul and manifested in Jesus, Paul's Redeemer. The Gnostic not only perverted the New Testament with spurious traditions and fictitious gospels, but they, too, assailed the Law and Prophets as unworthy of consideration. Surely it was no small triumph to make the Scriptures of despised Judea the *biblia* of the Roman Empire. But precisely this was accomplished by Justin and Irenaeus, by Clement of Alexandria and his great pupil Origen. And how was it done? Not by the letter that kills but by the spirit that makes alive. Jesus himself had pointed the way. He had overthrown the method of the scribes; he had rejected the materializing conceptions of the Messiah, those that filled the Jewish imagination and cramped the minds of his own disciples. Paul followed Jesus. For him the law and the prophets contained the enduring truths upon which to build the kingdom of God, Jesus himself being the chief corner stone. Accused of making void the Law he replied triumphantly, We establish it through faith. It is quite true that the later successors of the Apostles allowed themselves great freedom and great boldness of interpretation; but that they saved the Old Testament is plain enough from the declaration of St. Augustine that he would never have accepted it, if he had not learned from St. Ambrose the proper understanding of its contents. And Ambrose learned this from the Greek theologians. Certainly I should be loath to accept the statement of Cardinal Newman that the fate of orthodoxy is bound up with this mystical system of exegesis. But no candid student of the history of doctrine can fail to acknowledge that in spite of their errors and excesses the Apologists and the Christian Platonists of Alexandria saved the Old Testament to the Christian Church in the greatest crisis of its early history.

(2) When the school of Antioch developed the historical method of interpreting the Scriptures, a method so different from the allegorical exegesis of the Alexandrian teachers, a difference of results became inevitable. It need not have been a calamity; it might have been a blessing. That it occurred in the bitterness of hate rather than in the radiance of love was the real calamity; and that the person of Christ was degraded in the carnal strife was the climax of calamity. The methods of the two schools might have been combined. For each had its reason

for being; each was justified by its results. In the Nicene creed the Alexandrians incorporated their views of Christ's divinity, the view that Athanasius subsequently championed against the world; in the creed of Chalcedon Antioch saved for posterity the truth of Christ's actual and complete humanity. Neither school taught the whole truth; neither taught unmixed error. And to this day we are perplexed to determine the limits of either method; or, to state the problem more precisely, to separate the poetical and didactic elements from the history in which we find them imbedded.

Turn now to the scholastic theology of the middle ages. The awakening intellect of Europe confronted by the demands of an amazing hierarchy began to consider its beliefs, and to insist upon a reconciliation of them with reason and conscience. The thinkers of the church, men like Anselm and Abelard, not only appreciated but conquered room for the movements of human reason. Any one familiar with the vulgar and even repulsive representations of Christ and his atonement which these two great thinkers set aside is glad to do them homage. They differed in thought and speech and character. Like two master builders of a spiral tunnel through the Alps or the Rockies they approached each other from opposite sides of a great difficulty; yet each labored to make a highway for faith and reason. "I understand that I may believe," cried the one, "I believe that I may understand," cried the other. *Cur Deus Homo*, why did God become a man, each saw to be the fundamental problem of the Christian faith, and each presented a solution, majestic and commanding. Only a shallow thinker ridicules the work of Anselm or sets over against the grandeur of Abelard's conception of the work of Christ, his bitter controversy with Bernard. The great and imperishable faith remains; these two schoolmen did much to free theology from the dead body of superstition, and in spite of their bondage to Augustinian error rose to the height of their great argument. For both of them saw this: the work of Christ had its origin in the nature of God, and according to one's conception of the Eternal Father will always be one's conception of the work of His Eternal Son. But as their conceptions of Him differed, so did their conclusions. We later thinkers are at liberty to reject or to alter or to combine them as superior knowledge of the Scriptures, and larger conceptions

of the problems, and less beclouded apprehension of the Eternal Father may require. But it betrays an unseemly, nay, a very culpable ignorance of the primer of Historical theology to treat their conclusions with indifference, or to speak of them with disdain. What shall we say, though, of those who read into the Scriptures the very conclusions of these great schoolmen, while their mouths are filled with denunciations of the spirit in which they were reached?

Once more we have reason to regret the perversity of those clothed with brief authority. It was not the teachings of Anselm or of Abelard or even of Thomas Aquinas that corrupted the medieval church. It was the wolfish greed for wealth and power, and pleasure, that fastened ravenously upon their defects. The Church can say no longer silver and gold have I none, said the proud pontiff to the Angelic Doctor. Neither, replied the great Thomas, Neither can the Church say Rise up and walk! Alas! that the defects of the scholastic theology should be so quickly seized upon by pontifical cunning and episcopal subtlety to defend the abuses of the hierarchy, and that its nobler qualities should be so industriously forgotten. For the student of Dante's great poem recognizes with Thomas Carlyle and Richard Church and with the Italian thinkers of our own century how vital and powerful were the essential truths of that medieval theology when married to the music of a poetic and prophetic mind. Whether it be the awful symbolism of the *Inferno*, or the thrilling pictures of the toiling penitents, climbing in slow content upward towards the radiance of God, or the marvelous conversations of the *Paradiso*; everywhere one finds some fragments of the truth that saves.

And in the cantos of the mighty poem that later ages called divine, one hears too the prolonged echoes of the sobs of Jesus weeping over the New Jerusalem. O that thou hadst known the things that make for thy peace!

Dante died as John Wiclif was born. What became of Dante's contemporary Roger Bacon, who can tell? But we know what became of Wiclif, the Oxford scholar, and of John Hus, the professor of theology at Prague. Wiclif was harried and persecuted and degraded from office, and threatened with destruction. Nor were his enemies without excuse in their own eyes. His teachings were destructive of the faith, they said!

What would become of the world if the sacraments should lose their saving power? If the consecrated wafer were reduced to the mere emblem of a fact? If it ceased to be the efficacious and transforming and preserving mystical body of the Omnipotent Son of God? And to whom should sorrowing and stricken women and children repair in their misery if clouds of doubt obscured the form of the Mother of Jesus?

We know, too, what became of John Hus. A reforming council burnt him at the stake. For it was easier to make ashes of a professor of theology than it was to cure the blood-poisoning with which the whole ecclesiastical system was infected and infiltrated. Catholics and Protestants alike unite now to condemn the moral and spiritual wickedness of that age, but neither Catholic nor Protestant has yet recognized their necessary connection with its intellectual tyranny. Light is necessary to life. It is indeed impossible to pluck the sun from the heavens, but it is possible, unfortunately, to pluck out the eyes of thinking men, or to doom them to the silence of the dungeon or the grave. And thus the fifteenth century which might have ended with a new and purified church to match a new and splendid science gave us a Borgia to bracket with a Copernicus.

“O! Lord, Open the eyes of the King of England!” Such were the last words of the great English scholar, William Tyndale, to whom we owe so many of the beauties and fidelities of our English version of the Bible. But Tyndale was only one of a large and extraordinary international company of scholars; Linaere and Colet, Erasmus and Reuchlin, Luther, Melancthon, Zwingli, were teachers, all of them. And the Reformation in its noblest aspect was Biblical science struggling with theological tyranny. I am not now concerned to defend their position; I am satisfied to state it. They appealed to the Bible and to reason. Luther’s reply to a demand for retraction was an either, or. Convince me by Scripture, or convince me by sound reason. And in that eternal reply we hear the snapping of the fetters that had so long hampered the human intellect in the study of the word of God. In that reply, moreover, we hear the voice of the scholars of the future eager to know the Scriptures in all their history and in all their meaning.

The historian is not an apologist. It would not become me to defend the faults of Alexandria or of Antioch, of Augustine

or Anselm, of Meister Eckhart or John Wiclif; and years of study have made me painfully aware of the shortcomings of the Reformation. Undoubtedly the chief of these was what John Milton described as old priest writ large into new presbyter. But Milton's description was inadequate, as appeared most plainly in the Armenian struggle in Holland. That tragic conflict in which Oldenbarnveld lost his life and Grotius lost his liberty, was mixed with political ambitions and the greed for dominion. The serpent is subtle above all the beasts of the field and never more subtle than when he coils himself around the souls of earnest and honest men. When saints like John Robinson are inveigled into ecclesiastical oppression, it must be that Satan has appeared to them as an Angel of Light. Arminius was a theological professor at Leyden; so were his most distinguished followers. Hugo Grotius, worthy to rank with the great thinkers of all time, elaborated the theory of the Atonement which seemed in the first half of the nineteenth century to be the final orthodox expression. But in the seventeenth century Arminianism was heresy or something worse both in Holland and in England. One of the famous documents of the English Revolution comprises a resolution of the House of Commons in which popery and Arminianism are classed together in the same phrase as equally detestable. Arminius and his disciples, though, would have made no impression upon thinking men if they had not rejected the exegetical methods by which the Calvinistic system had been defended. The breadth and boldness of Arminian interpretation of the Bible horrified their contemporary antagonists; but it must give an erudite Calvinistic theologian mixed feelings to note that while this Arminian breadth and boldness has invaded Scotland, the narrower methods upon which depend the decrees of Dort and the decisions of Westminster find most ardent adherents in supposedly Arminian circles.

In Germany early in the eighteenth century the University of Halle became the center of movements, which though bitterly opposed as heretical and destructive of the faith, have come to be regarded in our time with enthusiastic reverence, and which in their connection with the Moravians, profoundly affected the Wesleyan revival. You will be surprised, I fancy, when I name their principles.

Popular study of the Scriptures. Missionary activity at

home and abroad. The relief and education of the poor and the care of orphans. Family and neighborhood prayer. Preaching to the heart rather than to the head. Insistence upon newness of life and the fruits of faith. These pietists of Halle created the first building of that splendid complex of schools and institutions for the poor which today adorns one section of the University city. They established in 1712 the first society for the distribution of the Bible, and, before William Carey was born, they sent the first Protestant missionaries of Germany to preach the gospel in East India. It seems to us who build into monuments for Spener and Francke the stones flung at them by their brethren—it seems to us incredible that they should have been suspected and ridiculed and denounced by their stiff and cold and barren orthodox colleagues. The explanation lies partly in their own mistakes and partly in the habits of their antagonists. The Halle pietists were always noble but not always wise; their opponents were sometimes noble but seldom wise. Criticism and collision were inevitable.

Now, if I have made myself understood, two things must be clear: 1. The forms of Christian doctrine have been shaped by theological schools. 2. Each notable change of form has been vehemently opposed and has got itself established only after a severe struggle.

And while, as a historian and a disciple of Jesus, I regret the bitterness and the wickedness that have stained this strife, the conflict of opinions I do not regret. I, for one, am glad that giants like Leibnitz and Huyghens opposed the Newtonian theories, and compelled the production of invincible proof. I, for one, am glad that every theory proposed for acceptance in the genuinely scientific world must be subjected by its propounder and his co-workers to the severest tests. The wisdom of true science, like the wisdom from above, is in the first place pure and in the second place peaceable; it is both and both simultaneously. The wisdom that is not pure cannot be peaceable and the wisdom that is not peaceable cannot be pure.

No! It is not the comparison or even the conflict of opinions that the historian condemns. He sees that truth is debtor alike to the defenders of the old and the champions of the new. He sees that God has seldom entrusted a great message or a sublime discovery to a coward, because it is God's order

that messages and discovery should fight their way to better understanding and to a perfect use. All who have preceded us have died without the sight, God having provided some better thing for us, that they without us should not be made perfect.

In my boyhood the favorite rhetorical phrase that glittered in every speech ran thus: "We live in a marvelous age." Now we are told with tiresome reiteration, "We live in an age of transition." Well! So did Peter and John and Paul. What transition could have been more marvelous than that which made the Scriptures of the Israelites, the Bible of the world, and the crucified King of the Jews, the Savior of mankind? We live in an age of transition. True indeed! But so did Constantine and Athanasius and Julian and the Gregories, the age that saw the old-time religion of the Greek and Roman perish, and all the gods of the Mediterranean region fall down moaning. We live in an age of transition: Surely! But so did Luther and Zwingli, and Tyndale and Latimer, and Calvin and Knox.

The wise thing is to detect and to describe the characteristics of the transit we ourselves are making. Ours is often described as the age of science; but the part is here again put for the whole. Our age is an age of construction and reconstruction. So far as the present is concerned the only knowledge this age cares for is the knowledge by which we can construct, whether it be an ocean Leviathan equipped for wireless communication with the round globe, or some massive shelter for industrial activities, or some new commonwealth erected on the ruins of an ancient tyranny. Nay, even our destructive instruments are marvels of constructive ingenuity; the historian stands aghast as he watches the struggle of the constructive and combining spirit with the surviving barbarism, and notes how even science is seized and utilized and enslaved whenever the ancient spirit of destruction wins a temporary victory over the architectonic spirit of our epoch.

Such a spirit working among the accumulated institutions, and traditions, and methods, and beliefs of the past must of necessity be reconstructive also. These reconstructions began at the close of the eighteenth century, almost simultaneously in the political, industrial, scientific, and historical realms. They were attended with not a few dangers and many calamities.

Such, unfortunately, is the course of human history. So it was when the Roman Empire was reconstructed; and Christianity was not the least sufferer in that tremendous process. So it was in the Reformation centuries which were stained with miseries and mistakes. How, let us ask bravely and solemnly, how does this spirit of construction and reconstruction affect our theological training? Let me reverse the order and speak of reconstruction first. The researches in physical science, geological and biological investigations, sociological and psychological inquiry have changed the face of the universe and the countenance of man. Neither the cosmos nor humanity are to the thinkers of our time what they were to Isaac Newton and to Richard Baxter, much less what they were to Martin Luther and Philip Melancthon. But we theologians are constantly forgetting that the doctrines we preach have been shaped and colored by the successive environments through which they came to us. What man has added to the truth of God, man must take away, once he has discovered to a certainty its human origin. That was the achievement of the reformers when they demolished the treasury of merits, that purely human addition to the sepulchre of Jesus Christ; that was the achievement of the Wesleys when they scraped away the horrible decrees that had fastened upon Paul's glad tidings for every one that believeth. And if today we shall discover in the light of modern discovery that we are holding as essential truth any added human error we must surrender that error to Jesus Christ, who is the Truth. It is impossible for God to lie. He does not lie to us whether we use unaided eyesight, or telescope, or microscope, or spectroscope. He has not stained the rocks with falsehood or the structure of animals with deception. It is blasphemous to assert that the world he has given us for a dwelling place is a labyrinth of fraud, sure to decoy us into darkness if we attempt its thorough exploration. Our business, then, as theological teachers is to relate as best we can the genuine discoveries of our time with our own theories purified again and again by prayerful study of the Word of God. To recognize, once and for all, that the Eternal Truth is never self-contradictory, that if He seems to contradict Himself, the trouble is in our eyes and not in His light, in the infinite movements of our puny minds, not in the tremendous sweep of His amazing revelations.

Yet, after all, the purification and reconstruction of our inherited theories is only an incident of our sublime endeavor. Construction is the watchword of our age. It is shouted on every side of us; it is the flag unfurled by each company that attempts conquest of present powers and the control of the future. It is a proper watchword; it is a divine watchword. "Come, let us make man in our own image," said the Father Almighty, maker of heaven and earth. "If any man is in Christ he is a new creature," said the great Apostle of the Redeemer of the World. Our theories, improve them how we may, have value only as they save souls, and homes and communities; only as they destroy saloons, and brothels, abolish wantonness, and greed, and graft; only as they make men love truth and hate lies, only as they make men do justice and love mercy and walk humbly with their God.

"Show us what you can do!" is the cry of our time. "See what we have done and what we are doing," is the answer from the physical and biological laboratory. "See the streams of fire that flash out under the rolling wheels, look at these photographs of invisible solar and stellar wonders, or these of diseases in the inward parts of man, listen to familiar voices calling you from far-off cities, summon with electric buttons powers more amazing than any that answered to Aladdin's lamp." Thus speaks the physicist from his laboratory. "See what we are doing," exclaims the biologist. "We are exploring the secrets of disease and the constructive energies of life. We are conquering diphtheria and hydrophobia, and the pestilence that walketh at noon-day. We have tracked the infinitesimal breeders of death to their hiding places in the human body, and even the causes of mental misery to their lodgments in the human brain. All this has come from our study and courageous thinking. Now, prophets of Jesus, show us your miracles. These are works of natural power; surpass them if you can, ye that claim the presence and the power of the supernatural." Brethren, the minister of Christ in the twentieth century must accept the challenge. And he must be trained to victory. He must recognize, once for all, that the only evidence that he is the servant of the supernatural, is supernatural result. But he must recognize also that the supernatural Christ works always in the natural world. The incarnation is the eternal assumption of humanity; Christ

belongs to this world; this is the place of his achievement. His ministers, therefore, must be clothed with power as with a garment. It is for them to bring to the minds and hearts of this generation redeeming and transforming grace so that the enormous forces of the modern world may become the instrument of righteousness. The ancient prophets predicted the time when the bells of the horses should be inscribed holiness to the Lord. The minister of the future must predict and help accomplish the prediction that dredge and dynamo, mill-wheel and steamship screw, all the complex contrivances of our modern civilization shall bear not to the eye of men, but in the sight of God, a like inscription. This means that the minister of the future shall know his age and his community; that his thought shall be long and his speech short and quick and powerful; that he shall have that kind of strength that comes by prayer and self-denial, and by complete abandonment to the welfare of his fellow men. He is to preach the power of the living Christ, but he is personally to show how that power works. He is to *demonstrate* the wisdom of God; as Faraday demonstrated physical truth by astonishing performance. And demonstrating the truth of God in his own life, he is to proclaim it with the confidence of glorious verification to his fellow-men. He must expect opposition. Who of the creators of the modern world has not been baffled and ridiculed until he triumphed? Wisdom is justified by her children. The minister of the future must be justified by souls redeemed from meanness and mendacity, from lust and wantonness, from greed and pride and hypocrisy; souls redeemed to daily righteousness and brotherly kindness, to ministries of love and to missionary zeal. He must be justified by homes made permanent in prospect of immortal union, homes in which the children are twice born, knowing chiefly this about each birth, that they are abundantly and eternally alive. He must be justified by communities in which each man's welfare is becoming all men's purpose, by commonwealths whose ordinances, both in their utterance and their execution, vindicate the glorious saying of Richard Hooker that "of law no less can be said than that her seat is the bosom of God and her voice the harmony of the world." He must be justified by a science which shall seek always first the betterment of man's estate and by an art which shall illuminate and transfigure all that is

beautiful in human history, and all that is glorious in human ideals. The roar of the sea, said Leibnitz, is the accumulated sound of the separate waves that mortal ears cannot distinguish. The murmur that reaches us from yonder city is the accumulated beatings of millions of human hearts, the polyglot voice of millions of souls eager for life and eager for it now. Often as I listen to it I strive to analyze it into its separate meanings of misery and joy, of hate and love, of weakness and of power, of aspiration and despair, until it swells in my imagination to the voice of the whole world whose outcry brought to Bethlehem the Son of the Living God. It was to realize his Kingdom that this school was founded. The woman who established it, the teachers who informed it with their eager and confident faith, the noble men and women who enriched it by their beneficent and sanctified intelligence had their eyes touched with prophetic wisdom. They foresaw the greatness of this city on the lake, they anticipated the multitudes of the Northwest and planned for a ministry equal to the opportunities and the necessities of a civilization vaster and more complex than they had ever known. They planned and executed wisely. We are in the midst of what they foresaw and heirs to their achievement, and our best praise of them will be to greet our opportunities and to perform our duties in the same faith in which they wrought. The Lord's hand is not shortened that He cannot save. And He has surely provided some better thing for us, that they without us may not be made perfect. (Great applause.)

MONDAY AFTERNOON MAY SEVENTH

FRATERNAL GREETINGS

PRESIDENT LITTLE, PRESIDING

The Service

Dr. Little presided. Greetings were presented: From the McCormick Theological Seminary (Presbyterian), by President McClure; from the Chicago Theological Seminary, by Professor Jernberg; and from the University of Chicago Divinity School by Professor Johnson. The benediction was pronounced by Dr. McClure.

PRAYER

BY DR. HAGERTY

Almighty God, our Heavenly Father, we thank Thee for the multiplied blessings of Thy providence and the grace we have been permitted to enjoy. We thank Thee for our position in this heaven-favored land, wherein each man has the privilege of worshipping God according to the dictates of his own conscience. We thank Thee for the establishment of the church, which has so blessed this land and the world; and we are glad of the privilege of coming together to encourage everything of an ecclesiastical character which has before it the object of further establishing and assisting Thy church in the consummation of its great work. We are glad of the privilege of assembling today under the auspices of one of the institutions of the church of God that has for half a century been laboring so effectively and so hopefully in the work of preparing men for the ministry of the Gospel of Christ. We are glad to know that the little stone, cut out of the mountain without hands, has continued to spread until its influence is now felt around the world. We are glad and thankful for the multitudes of men that have been taken by the hand in their young manhood and have been educated and prepared intellectually, morally and spiritually and sent forth. We are glad and thankful to Thee for the wonderful success these men in Thy good providence have gained. We are thankful for its present development, for the strong foundation on which it is standing and for the noble equipment it possesses; and now as we come to these commemorative exercises of its half century of work, we desire most gratefully to acknowl-

edge Thy goodness, and still invoke Thy blessing to rest upon us. We are glad to know that the eyes and the ears of the church are turned so generally towards this school of the prophets; and we are glad to meet our brethren here as representatives of the various parts of our country, that have come up here in order to encourage as well as to assist in the still further advancement of it. We pray Thy blessing to rest upon the trustees, the faculty and upon every agency that is connected with the development and the further progress of this institution.

We are thankful this afternoon that we have the privilege of coming together to hear the greetings from the schools of our sister churches. We are glad and thankful that we have lived to see the time when the churches are but as brethren in the Lord. The time was when there was no recognition. The time was when one would scarcely deign to recognize the other as a brother in Christ, but each man battled along his own pathway. We are thankful that day has passed, and that these good brethren have come with their greetings, to congratulate this institution on its success and to bid it Godspeed in its still further development. Bless these brethren who thus come as brethren in Christ from the other denominations and from the schools of other denominations; and we pray that while they are giving us their congratulations and invoking the blessing of God to rest upon us, that we with equal earnestness will ask Thee that Thou wouldst in Thy good providence smile upon them; and grant in everything they are engaged for the purpose of advancing the Kingdom of Christ among men, fitting and preparing men for an efficient ministry in the Gospel of Christ, to bless these brethren and their churches and schools, and grant that the day may come when we shall all see eye to eye, and when we shall labor in everything that contributes to the up-building in Christ. Bless us as we shall listen, and grant that the words coming from these good brethren shall be so received as to stimulate us all and that God may be glorified in us and by us. And, finally, when we have finished our pilgrimage on earth, and have performed the work of our little day in the history of this world, permit us, in the merits of Christ, to hear the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." These mercies we ask in the name of Christ, our Master. *Amen.*

DR. LITTLE: Chicago is known, among other things, as a center of theological instruction. There is a cluster of seminaries here, and it has been one of the beautiful aspects of our life here in Chicago and vicinity that we have met together annually to talk over our work and to consider those things that make for the Kingdom of Christ in the world. We have had, in a way, a federation of seminaries, a faculties' union, in which we have had discussions of interest and of profit and of inspiration. So this afternoon we are only continuing that harmony; and upon this, our jubilee occasion, we are rejoiced to have greetings from these who represent the three seminaries that have thus been united with us in this faculties' union.

I have the pleasure of introducing to you first one who has just left a long and successful pastorate to become president of one of the great theological seminaries of the country; one who will carry into that seminary the experience which is so necessary for seminary teaching, the experience that comes from actual contact with men, with their interests and with their aspirations. I have very great pleasure in introducing to you Rev. Dr. McClure, president of the McCormick Theological Seminary.

GREETINGS FROM McCORMICK THEOLOGICAL SEMINARY

BY DR. MCCLURE

It is a very great pleasure to me to be here and to bring to this institution the congratulations and the good wishes of the McCormick Theological Seminary. That seminary dates its history as far back as 1829. At that time the Synod of Indiana, which comprised the states of Indiana and Illinois and Missouri, determined that the time had come when there should be some sort of a theological institution in connection with the Presbyterian Church in this part of the world. So it was decided to have in connection with the academy at Hanover, Indiana, a theological department, and in 1830 the first professor was elected. This theological department continued for ten years at Hanover, and then was moved to New Albany, Indiana, where it was designated as the New Albany Theological Seminary. Its life there existed until 1859, when, through the gift of Mr. Cyrus H. McCormick of one hundred thousand dollars as a cash

endowment, and the gift by others of land, the institution was transferred to Chicago. It was called the Theological Seminary of the Northwest until 1886, when, through the united coöperation of the trustees of the seminary and the General Assembly of the Presbyterian Church, the name McCormick Theological Seminary was bestowed upon this institution. During these years of its history it has itself advanced in size and influence. It has seen the wondrous development that has come to this part of the land, and its students, that have been gathered from the west and the northwest and have been educated in Chicago, have been sent into every portion of the work; and it is interesting to know that in New York City and in Philadelphia and in the eastern parts of our land, the graduate representatives of McCormick Seminary are now doing their work, the pastor of the Fifth Avenue Presbyterian Church, in which Dr. John Hall so long labored, today being a McCormick man; and the pastor of the old First Church in Philadelphia, where Albert Barnes labored and wrote his commentaries, is today a graduate of McCormick.

I esteem it a very great pleasure, Dr. Little, that the first act of my life as the inaugurated president of McCormick Theological Seminary, is to come before this gathering today and participate in a service of this nature. It is not alone an acknowledgment of the fraternity of us all, but it is the desire and the prayer that this Garrett Biblical Institute may always flourish, and that the church that it represents may continue to grow in beauty and in power and in effectiveness in this and in all other lands.

I really feel very much at home here. It is true that I may not claim through ancestry a connection with the Methodist body, but, perhaps, what I lack in ancestry I now possess through determined choice and preference of my own, and my sympathy and my prayers are with this body and these people and will be with it.

It has so happened that I have never received the benefit of the itinerant system. I have been granted but two pastorates in my life; one was for five years in the east, and the other for twenty-five years in the west. Some of you may know that there has been a man in the eye of a portion of the public by the name of John Corbett. He has been renowned for his practice of the

manly art of self-defense, or what is otherwise termed pugilism. When he began his career in California and went out to try to make his way he carried with him a little money, and he was defeated; and upon his return to his home his father put his arm about his boy and said, "John, I want to give you a motto for your life—'The rolling stone gathers no moss,' so do you always stay at home." So John stayed at home for a considerable time, until he had become more vigorous of arm, and then he went out with a larger sum of money and with a larger strength, and he succeeded in the next battle, and when he returned his father greeted him with great cheer, and forgetting what he had originally said to him, he said, "John, I wish to give you a motto for your life—'It is the rolling stone that gathers the polish.'" (Great laughter and applause.) Now, brethren, I have not been the rolling stone, like your good selves, having the opportunity to gather the polish; I have been obliged to stay in one place, and only the moss has accumulated. (Great laughter.)

Some years ago in my Lake Forest pastorate—Lake Forest being a little north of Evanston and gathering its light and inspiration from Evanston! (laughter)—there was an occasion having reference to the life of Charles Wesley, and I had great delight in giving an entire service of the church to the thought of Charles Wesley, and the subject of my discourse was, "The Rise and the Progress of Methodism." I was pastor in a place where I was the single Protestant minister, and I endeavored to conduct the church life in such a way that every one coming into touch with it would feel that the vital and essential principles of Christianity alone were brought to the front; so for eighteen years I had a congregation in which mingled Methodists and Congregationalists and Presbyterians and Episcopalians and Lutherans with equal ease and seemingly with equal comfort. When upon this occasion I let my heart out in recalling the rise of Methodism and its development, its power and its significance, one of the members came to me, who himself had grown up in the Methodist body, and wondered that my enthusiasm was so keen and my expressions were so emphatic, and I wondered that he wondered at me, for I am just as sure as I am sure I am standing here that this world of ours would have been a much poorer world without that which you represent,

and I am accustomed to say that not only did the rise of Methodism save England, but the rise and progress of Methodism saved America; my whole heart is in the assertion, that I delight with perfect joy to assert whenever I come upon a man or a woman who is a thorough-going Methodist in principle, in purpose and in deed.

I must not forget, however, that I am here to speak to this particular occasion that is historical and bears upon the fifty years of the life of this particular institution. To my mind the rise of the school of the prophets goes back before the days of Samuel. I hold that when Samuel was taken by his father and mother up to the tabernacle where Eli was, he was taken to a school of the prophets, that he was then instructed there by those in charge of such instruction at the public expense of the nation, so that I believe we are justified in calling upon men and women to stand by us and to assist us when we endeavor to prepare a body of men for the ministry, and we must call upon them for scholarships and for other aid. Out of that school of the prophets Samuel developed a true ideal and a larger completeness; and I love to look back through all these centuries wherein men were taught the art of music and the expression of poetry, and they were given such openness of mouth that they could stand before men and proclaim the truths of God; and I hold that it was out of such a school of the prophets as you have here that a man like David received the instruction that made him efficient in the preparation of those Psalms that have been the cheer and strength and encouragement of all the saints; and it is to a school like that which is now in our heart that a man like Isaiah must be traced, and all those who in connection with him, before and after, sounded out the truths of God and kept alive the hopefulness of Israel and prepared for the coming of the Great Teacher of mankind. It would be very unfortunate if in this present time it should devolve upon any particular man to prepare persons for the work of the ministry. The light is so complex, it is so comprehensive in its detail, that in my judgment the student must come before a body bound together in a faculty, each having his own individuality, each presenting his own phase of truth with his own determining emphasis, so that there shall be a roundness of development and there shall be a width of vision and there shall be an open-

ness of spirit, and then when the young man goes out into life he is not a repetition of any special person, but he has taken unto himself that which he has tested of spiritual truth, and having tested it it is approved and he is himself and himself alone. I think we can not overestimate the value of such an institute as this to God's work. If the record could be portrayed to us today of that which the men graduated from this institution have done in America and in other parts of the world, all of us would feel like arising and shouting Hallelujah! with the greatest acclaim.

There is this about a theological school that differentiates it, in my judgment, from many other schools. Students come to it with very receptive minds and very receptive hearts. They are waiting to be taught—to be taught in a certain sense of humility; they feel their own need; they are very eager to be useful; they sit at the feet of the teacher to learn and to be influenced. I shall never forget what Dr. Charles Hodge, who was the senior professor of the Princeton Theological Seminary, did for me whenever he came into the class-room. He came with reverence in his demeanor and expression, and he would take such a word as “grace” and would speak it with a sweetness and love that made the word memorable to every one of his students, so that when they went out into life they depended upon the unmerited love of God and they hoped for salvation and hoped for usefulness only through that undeserved love, which is the grace of God. It was after Dr. Charles Hodge had served for fifty years at Princeton that the jubilee of his service was observed. Representatives came from all the great institutions of America and from some institutions of England, Scotland, Ireland and the continent. One of the representatives was Theodore D. Woolsey, who had been my own college president at Yale. I remember that Dr. Hodge was seated on a sofa and Dr. Woolsey came to the front to speak of his affection for Dr. Hodge. The two men in all my educational life that I had most admired and by whom I had been most influenced were Theodore D. Woolsey, the president of Yale, and Charles Hodge, the senior professor at Princeton. And Dr. Woolsey told us of a little incident in his early life. He as a student, had gone abroad after graduation from college to study in Germany, and doubt had crept into his heart and he was walking in darkness, and then it was that

Charles Hodge, as we say *happened* to be in Germany, and they were on a boat on the Rhine together, and Dr. Woolsey told Dr. Hodge of the darkness of the doubts that were within him, and Charles Hodge brought out his Greek testament and opened it, and together they went through the passages that were suitable to this condition of intellectual need, and the need was met, and there came brightness instead of darkness and certainty instead of the doubt; and then Dr. Woolsey said, "I have been so thankful to Dr. Hodge that I have often thought that when I die and my body is placed in the coffin, I should be glad to have my Greek testament placed upon my breast there." It was a little expression of appreciation. It had scarcely been said before Dr. Hodge rose from the sofa and came forward and put his arms around President Woolsey's neck and kissed him in the presence of hundreds; and that has ever indicated to me the best influence in the theological department; and I am sure there have gone out from this institution in the past men of bravery, courage and high ideals, who have been what they have been and who have done what they have done simply by reason of the teachings that have been received.

There is one little utterance that is sometimes mentioned in connection with the early home of John and Charles Wesley, that the children were taught they must cry gently before they were a week old! (Laughter.) And I had hoped it might be characteristic not alone of the Methodist ministry but of all ministers, that if we have anything in our hearts or lives to disturb us, trials, perplexities or difficulties, whatever crying we do should be crying gently. Every man should know we stand before the world in bravery, and that we are in our place to do our part unfalteringly, and if the necessity for a fellowship in the human sufferings of Jesus Christ must come, we will welcome that fellowship and we will rejoice in it and we will face it with Him and we will glory in it, and the world shall thus see that our faith is genuine and strong and inspired.

Now, what is to be the concluding word I bring? I have offered you congratulations, the congratulations of a sister institution. I think I ought to say that my first pastorate or church had a life that dated back unto 1787, and the pastors had been men who had largely come from across the water. I attempted to write the history of the church—it had never been written

before—and to gather up the traditions. You know in the olden time the directory of worship of the Presbyterian Church instructed the pastor to fence the communion table, and this is the nature of his instruction: “He is to warn the profane, the ignorant and the scandalous and those that secretly indulge themselves in known sins not to approach the holy table.” This is the general instruction. The particular manner in which it should be given has not been designated, and there was a tradition that I heard again and again, and I took it down and put it into the history, that a Scotchman was accustomed to use an expression like this when he fenced the table: “I forbid all those taking part in promiscuous dancing; all who have resorted to jugglery; I forbid all Shakers, I forbid all Socinians, all Arians and all Arminians from this table under penalty of eating judgment.” (Great laughter and applause.) Now, we pass on from the past; I do not mean to question history, but I do mean to make an assertion for the future. What do we wish for this institution? We wish that the very best young men of all this land shall gather here. I am a great believer in the outcome from poverty, of those that have been trained to self-denial, who have known how to get on in life without what we call the luxuries. I see a boy like David Livingstone earning his way by working in a cotton mill, and I say, “That is the type of man that will brave dangers and overcome difficulties and make a name and place for himself and add glory to the church;” and so I hope that out of all the homes of poverty there will be deputations of boys, and that the family life will center about the sending of those boys to the college and then to the seminary; but I also hope, and I trust I re-echo the hope in your own hearts, that out of the homes of culture and out of the homes of wealth there will likewise come the boys who shall anchor those homes to the church, who shall create in those homes an acquaintance with the needs of the ministry and with the demands of the evangelization of the earth—men who, by the very atmosphere they have breathed in their homes unconsciously have been cultured and refined; men who, at the same time, with their culture and refinement, will have a thorough education, who will have put down beneath them forever the claims of luxury and the persuasions of wealth, and will all the more be masters of themselves and masters of the situation by

reason of these victories thus won; and so all branches of our homes will be represented in our institutions, and our young men can go everywhere and meet every peculiarity of life, not alone of difficulty but of ease, and in every instance each one of them shall be the victor over circumstances and shall draw hearts and minds to the Christ.

And then I have another wish and it is that into this institution there may constantly come such gifts from time to time as shall make its equipment adequate. In even theological education there is going to be an increasing need of specialization, and if that need is recognized, and if that need is met, then there must always be bestowed upon these institutions the apparatus, in means and in other features, that will make the institutions sufficient to the occasion.

One other wish I have. Fifty years from now, what is to be the appearance of Christendom? Brethren, I love the Methodist Church; I rejoice every time I know that a minister in it succeeds, that an individual congregation under its name succeeds. I am one who depends upon your prosperity for the advance of the kingdom. Every man of you is my brother or my father. Now, we have come to that condition of things; what shall we face fifty years from now? I earnestly hope this Garrett Biblical Institute will be pressing straight on to the front, that the best type of men will come in and that the best type of teachers will be here and the best type of teaching will be put by those teachers into those men so they shall stand at the very front rank of the progress of the kingdom; but I also hope that the other churches represented on this pulpit today will likewise be up at the front with them, and that we shall all be one; and then what may come, I do not know, but you and I are marching straight on to the gates of heaven, and it is just as sure as the fact we are here that we all expect to enter alike. O! that the time would come when the emphasis upon these things that separate us might disappear and the emphasis upon the affirmative of things in which we agree should come to the front, and together we should go on to the glory of God! (Great applause.)

DR. LITTLE: It was our expectation that Dr. George, the President of the Chicago Theological Seminary, would be here

to bring us the greeting of his colleagues and of his school, but he is unable to be with us. In his place comes one whom we welcome very gladly, and it is especially fitting that he should come to us, for we have closely connected with our school a Norwegian-Danish school, and Professor Jernberg, who will speak to you, is a Scandinavian teaching Scandinavian students as well as others in the Chicago Theological Seminary. And so on behalf not only of our English department, but of our Norwegian-Danish department, I welcome him here today, and am glad to introduce him to you.

GREETINGS FROM CHICAGO THEOLOGICAL SEMINARY

BY PROFESSOR JERNBERG

President Little and Brethren: Besides the very excellent reason which Dr. Little has given for my being here today, there is another reason which came to my mind as I was sent up here by our President. We are in the midst of our commencement exercises, and our Board of Directors meet today, and at that meeting our President is needed, and so, I suppose, it came to pass that, knowing as he did from the beginning that I was a Methodist, he thought I was the man to go. I have often wondered whether I should ever have the opportunity of giving expression to my feeling of gratitude to the Methodist Church for all she did for me in my early days. I do not know that I shall ever have a better opportunity than this, and so, if you will pardon the personal word I speak, I will just give expression to that feeling. You all know Bishop Mallalieu, and you know what an excellent man he is and what splendid work he has been doing through much more than a quarter of a century as a Bishop of this church. Doctor Mallalieu came from the same school that fitted me for college, down in Rhode Island, and if that institution did anything for him, it certainly did something also for me, for which I have been grateful through all these years and for which I am thankful and glad even today. I am certain that I have been benefited and helped in the work that God has given me to do in our seminary because of the opportunities I had in that school. And, then, if I have been able, under God, to help the young men under me to do better work than without such instruction they would have been able to do,

I certainly owe something to the Methodist Church for the few years I spent in a little country parish down in Connecticut as a Methodist minister, and for that reason I am grateful that I am permitted today to voice the greeting of our seminary to the Garrett Biblical Institute on this occasion.

I perhaps owe it to our institution to say that I did not know before I came up here that an address was expected from me, but a good brother here said, "This is the time to prove your Methodist training, that you are able to make an impromptu speech at a minute's notice." (Laughter.)

Dr. Little has already alluded to the very fraternal relations existing between our seminaries in Chicago. We interchange courtesies and we interchange programs, and sometimes we even interchange professors, when for one reason or another we are without a professor. For example, in the Chicago Theological Seminary we send post-haste over to McCormick and borrow one of their professors, who comes over and teaches our men the New Testament; and, then, when we need a little further instruction, perhaps before we get another professor in some line, we send word to the University of Chicago, and so we have a professor from there to teach our young men, as we have at the present time; and when we run short on historical theology, we come to Evanston and ask Dr. Little to come down and give us a course on the history of doctrine, as he has been doing this last year; and so we keep in touch with one another in the great work God has given us to do. So you see this interchange of courtesy today is far from being a formal thing. It is heartfelt and sincere; and we are very glad to follow the Scriptural injunction to rejoice with those who rejoice, and we rejoice with you today in the celebration of your fiftieth anniversary. Fifty years is not a long time in the life of an institution. In two years we shall be celebrating our fiftieth anniversary in the Chicago Theological Seminary, and we have still going in and out among us the man in whose study the thought originated of the founding of such a school of the prophets for the Congregational churches in Illinois and Wisconsin and Iowa and Indiana and the surrounding states. We are glad that we can see round about us in these institutions of our sister churches the splendid progress to which allusion has already been made, in the work of their theological seminaries. We are glad that

TRUSTEES.



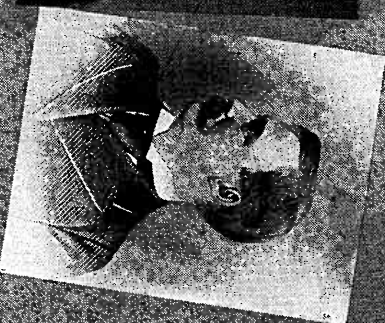
C. H. FOWLER.
1871-1879.



P. H. SWIFT.
1899-1905.



A. W. PATTEN.
1898-1905.



F. M. BRISTOL.
1894-1898.

you have been fighting the battle so successfully and victoriously all through these years. We have stood side by side, you here in Evanston and we in Chicago, and some of the conflict in which we have been engaged has been very similar. We have had our problems about teachers and about our civic relations. We know what it is to fight for our legal rights; as you have had to do, so have we, and all this gives us a feeling of sympathy in the great work which is given us to do.

There are, perhaps, only one or two words that I may say in bringing the congratulations of our Congregational Seminary to Garrett Biblical Institute today. I realize that if the church of Christ is to advance and keep up with the advance of our times in secular affairs and in other matters, we need men who shall be trained to the work to which they are called, in the best possible way, and by the highest special talent that can be secured, as has already been said. It is necessary, therefore, that there should be the best kind of men come as students to this seminary, and I wish that in the future, as in the past, there may be men coming from the churches and the homes that are represented here, and in the Methodist conferences of this great interior country, that shall send their men to this school of the prophets in order that they may be fitted for the great work of preaching the Gospel of Christ in this region; and for that reason I bespeak the sympathy and the help of brother pastors and of the representatives of these churches and homes where there are young men who are by God called to this great work. It is a noble calling, and the one who lays his hand upon a young man and turns his attention to the work of the ministry, will certainly give him more satisfaction and joy in life than he could possibly give by turning his attention in any other direction. There is pure joy in the service of a life given to God. And so we give to the young men, whom we may turn in this direction, the best, I believe sincerely, that God has for them in the world.

And another word and another wish that I may voice for this institution is that the teachers who are here to teach from day to day may have the appreciative sympathy of the pastors of these churches and of the men and women of these churches in the work which they are doing for the Church of Christ. It may be a little difficult, perhaps, for a layman, and sometimes

even for a pastor, to understand the problems that a teacher of theology or of the Old Testament and of the New Testament,—the problems that such men have before them and with which they are wrestling from day to day. There are, of course, questions that come up, and every teacher is face to face with the question of deciding for himself what he must believe for himself and what he must teach concerning the truth as it is in Jesus Christ. Now, when a man feels that there is new light breaking in upon him from the Word of God,—and I think that there is not a man among us today who does not feel that there is new light breaking from the sacred page every day even now, for the Spirit of God is not bound, the Word of God is not bound, it is a living thing which finds response in the hearts of living men,—I say, when a man comes face to face with the problem of this new truth as it appears to him perhaps for the first time, and the question arises as to what he will teach concerning that truth, then, brethren, he needs the prayerful sympathy and help of every brother and sister in the Church of Christ. He needs this that he may have the guidance of the Holy Spirit, that he may have the courage of his convictions, no matter what may follow, that he may teach the truth as it is in Jesus Christ, even as he sees the truth, because if he does not teach it as he sees it, then he is not true to himself or to the truth as it is in Christ.

I am glad of the opportunity I have of bringing the greetings of our Congregational Theological Seminary to Garrett Biblical Institute upon this occasion, wishing that this school may celebrate not one but many such periods as we today have gathered to commemorate. (Applause.) ,

DR. LITTLE: There is no part of the history of what might be called the modern church which is more interesting or more startling than the history of the Baptist Church. I would not dare to begin to talk about it, but I am very glad to welcome here today Dr. Johnson, who brings to us the greetings of the Divinity School of the University of Chicago. (Applause.)

GREETINGS FROM THE UNIVERSITY OF CHICAGO DIVINITY SCHOOL

BY PROFESSOR JOHNSON

We have met together to commemorate the establishment of this school. We are reminded of other schools near us of the same character, and of the hundreds of churches which have fostered them, and which they have fostered in return. What kind of persons founded these schools and churches? They were men and women and children of all classes and conditions. But the pastors led; it was the pastors who planned and organized and urged, giving not only their money, but their own selves. We honor all these noble people today, but we honor especially the leaders.

Who says that ministers are not practical? Look around you for their achievements, and let these testify that they have been wise, energetic, and successful in the business committed to their hands.

If now you ask me for the secret of their success, I shall attempt to find it in their idealism. The men who wrought this good work were idealists, and they were only the more practical and successful for their idealism. May I commend this statement to you by considering for a few moments the idealist in the ministry?

What is it to be an idealist? The idealist is one who looks at things through the medium of the imagination. This is not to say that he sees them fancifully and incorrectly. There are qualities in every object, even the simplest, which only the imagination can reveal. It is the prosaic man who fails to see things as they are. The imagination may be a colored glass, it is true; but it may be also simply a clear glass. The prosaic mind is always a blurred glass, which does not take account of the finer traceries or the more glorious tendencies of its object.

Two men examine a seed. One is a prosaic literalist, the other an idealist. One examines it by the light of his senses; the other by the light of the imagination. The one determines its texture, its size, its color, its chemical composition; but there he pauses. The other perceives all this, and far more besides. He sees the tree from which the seed came; he sees

the flower which cradled the seed; he sees the vast canopy of flowers which covered the branches about it. He sees the long line of trees, beginning in the dawn of time, by which its parent tree was produced under the laws of heredity. He looks forward and sees the long procession of trees which shall spring from it and march down through the centuries to the end of the world. Now which of these two men sees the seed as it really is?

These two men may represent the two classes of persons who saw the seed of this school when it was first planted. One class saw a few hundred dollars and a cheap building. The other saw the history of the world moving forward to produce this school, and molded in turn by this school. The one class pronounced the effort feeble and in danger of immediate failure; the other saw it sustained by the promises of God and issuing in a future crowned with the glory of God. The ministers who planted the seed here were men of imagination; they would never have planted it if they had been men of the five senses and nothing more.

But now, lest I speak vaguely and unconvincingly, let me present to you an example of the idealist in the ministry. Let it be the apostle Paul, in whom we find neither the blurred glass of the prosaic literalist, nor the colored glass of the romantic dreamer, but the clear glass of the sane idealist. He is the greatest founder and enterpriser of Christian history, and the greatest idealist of Christian history. He idealizes every object of his thought. But for our present purposes it may be sufficient to observe how he idealizes himself as a person, his office as an apostle, the church as a spiritual body, and the individuals composing the church as heirs of eternal life.

1. He idealizes himself as a person. He was unworthy, and God saved him in order to show forth the full riches of his long suffering; yet he had lived in all good conscience even before his conversion, and, at the time when he wrote some of his most humble sentences, could testify that he was conscious against himself of nothing. At one moment we hear him glorying in his infirmities, and the next in visions and revelations so great that they brought him into danger of spiritual pride. He was the chief of sinners, and found it necessary to buffet his body and keep it under, lest after preaching the gospel to

others he himself should be a castaway; yet, looking forward, he beheld himself receiving royal honors at the hands of Christ: "Henceforth there is laid up for me a crown of life, which the Lord, the righteous judge, shall give me at that day." It would almost seem that he idealizes his sins, and thus beholds them in all their real blackness. It is certain that he idealizes the grace which was bestowed upon him, and thus estimates it aright. The language which he employs to express his sense of his sins and of the grace bestowed upon him is strong, emotional, imaginative, rather than cold and scientific and mathematically exact.

All men who succeed greatly in the ministry idealize themselves in this manner. They are humble, but they are self-respecting and self-confident. This modest self-esteem springs from their acquaintance with God, yet it is a strong personal trait. How stimulating and energizing is the consciousness, possessed by every true minister, that he is called of God to accomplish a special purpose, and equipped with the necessary strength for the mission. The ministers who laid the foundations of this school could sing with the Psalmist:

He teacheth my hands to war,

So that mine arms do bend a bow of brass.

2. Then again, Paul idealizes his office. He declares that he is not worthy to be called an apostle, yet he maintains stoutly that he is an apostle, and that his claim to the title will stand the most exacting tests. He has seen the risen Christ; he has wrought all the miraculous signs of the apostles, and, preaching expressly as an apostle, he has received the blessing of God in the conversion of souls and the founding of churches. He affirms that he is not behind the very chiefest of the apostles. He is aware that he is the apostle to the gentiles, and "magnifies his office" as the apostle to the gentiles.

All ministers who succeed greatly idealize not only themselves, but their office; they regard it highly; and, in a good sense, they are proud of it. They feel that the office, since it is glorious, must be filled by men pledged to lead in a glorious advance and ready to die rather than bring up the rear in an inglorious retreat. If a minister receives no stimulus and invigoration from the high office which he holds, he is a minister only in name. We laugh when we see the ministerial strut or

hear the ministerial tone. But we grieve when we hear a minister proclaim loudly that he is not a minister, that he is not called to any office in the kingdom of God, and that there are no offices in that kingdom. It was not the habit of the ministers who laid the foundations of Christianity in our country to talk in this manner. They stood beside the lowliest as brothers, and beside the loftiest as equals. They saw their office as it was, an office of service, of sacrifice, of suffering, and hence the highest office which God can bestow on men.

3. Observe still further that Paul idealizes the church as a spiritual body, and this to a degree which creates astonishment. In his time the church, in so far as it was visible, consisted of a few obscure societies composed chiefly of obscure people and meeting in obscure places. The majority of the members were slaves. There was not a house of worship on the face of the earth. The church was not an object of contempt in the great world, because it was beneath the contempt of the great world. Moreover the church in many of its visible organizations was unjust to this apostle, so that towards the close of his career he wrote sadly that the most important of the societies which he had founded had deserted him: "All they of Asia have turned away from me." Now it is of this church that Paul writes: "Christ loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." It is of this church that he writes: "To the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God." It is of this church that he writes: "God put all things under the feet of Christ and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."

The founders of this school must have been in the habit of idealizing the church, else they would have fainted under their burdens. The societies which represented the church in this state were few, were small, were without wealth, and were composed of persons for the most part unknown to the great world. They were not without serious faults, and were sometimes contentious and unjust. But the founders, looking at

them through the clear glass of the imagination, saw in them the body of Christ and the hope of future ages. All successful ministers do the same. They are oppressed by the imperfections of the church, and cast down by the wrongs which it shelters, and they would despair did they not behold it growing under their care in power, in charity, in holiness, in spiritual charm. If the artist, when he begins his painting, expects to finish it as a mere daub, he will not surpass his expectations. But if he expects to make it a thing of beauty, he will go far to succeed, though his materials are only a coarse canvas, a cheap brush, and an unsightly mixture of oil and pigment-dust.

4. Still further. Paul idealizes not only the church as a whole, but the individuals composing it. No one could tell a man his faults more plainly than he. No one could grieve more profoundly over the imperfections of the men and women whom he taught. He weeps as he writes to them, and the pages of his epistles come to us stained with the tears of his affectionate sorrow. Yet he sees a future existence of incomparable glory of these people but half born from pagan superstition and vice, and apparently in danger of dying before they have drawn their first breath. "We labor," he tells us, "that we may present every man perfect in Christ Jesus." "Know ye not that ye shall judge angels!" he cries to a company of quarreling Greeks, for the most part slaves. To another company of the same character he writes, "When Christ, who is our life, shall appear, then shall we also appear with him in glory."

Now the founders of this school, and of all similar Christian enterprises, must have idealized the men for whom they toiled, else they would not have had strength for their exacting tasks. Here is a belated caterpillar crawling slowly along your garden fence in the autumn. Two men observe it. One is prosaic, and sees only a caterpillar, and turns from it in indifference or repugnance. The other is an idealist, and sees both the caterpillar and the butterfly which shall issue from it. Is the caterpillar in danger? Can it find no place in which to spin its cocoon? It is the idealist who will aid it and perhaps carry it to his own warm room and protect it till it has woven its bed of silk, has finished its winter sleep, and has put on its wings. As a caterpillar it is as loathly to the idealist as to his prosaic neighbor; and he takes it in his hands and carries it

to a shelter only because he considers what a glorious thing it may become under his care.

I have presented to you the apostle Paul as the finest example of the idealist in the ministry, because he is the greatest enterpriser and founder of Christian history, and because he gives us the secret of all great enterprisers and founders. They have always been idealists, "looking at the things which are not seen," yet which are far more real and enduring than "the things which are seen." The men who laid the foundations on this spot were of this type. And we, if we are in any worthy manner to carry on the work which they heroically began, must be men of this type. The idealist in the ministry, is the only man who ought to be in the ministry.

Let us have no fear that such idealism as this will lead us to overlook any reality. Every student of art knows that the highest idealism and the highest realism are one and the same. It was only when artists had solved the problems of realism that they achieved the highest idealism; and it was only when they had reached the highest idealism that they knew how to master the highest realism. As one stands before the Last Supper in Milan, he does not know which to admire more, its perfect realism or its pathetic dream of the ideal. There is no warfare between these two realms either in the artist or in the minister.

Let us have no fear that the idealization of our own manhood, of our high office, of the church, and of the individuals composing it, will make us unpractical. The only successful man in practical affairs is the sane idealist. Every successful business man idealizes his business, the enviable life to which success will lead him, the mother, the wife, the children, for whom he toils. Every successful soldier idealizes the country, the home, the family, which are the objects of his warfare.

Thy voice is heard through rolling drums
That beat to battle where he stands;
Thy face across his fancy comes
And gives the battle to his hands.

A moment, while the trumpets blow,
He sees his brood about thy knee;

The next, like fire he meets the foe,
And strikes him dead for thine and thee.

Would you know the secret of the success which Paul achieved? It is to be found in his visions. His great career began in a vision: "Whereupon I was not disobedient unto the heavenly vision." The founders of this school had heavenly visions. No man ever succeeds in any calling till he has had a vision. No minister ever succeeds till he has had a heavenly vision. (Great applause.)

PRAYER

BY DR. MCCLURE

Almighty God, for the visions whereby this Institute has been guided and inspired in the past, we give Thee true thanks, and we ask that all of us as we pass hence may be inspired and cheered by the vision of our great church; and do Thou, Lord, grant that each of us in his own place may be enabled by Thy power to do his work beautifully and well, and to hasten the consummation of the kingdom.

And may the grace of the Lord Jesus Christ be with us all. *Amen.*



TUESDAY MORNING MAY EIGHTH

UNDERGRADUATE EXERCISES

THE REV. GEORGE H. PARKINSON, PRESIDING



The Service

The service was held in the Chapel of Memorial Hall. Music for the occasion was rendered by the Rev. A. L. Semans, of the class of 1907 (the mandolin), and by the Institute quartette, consisting of the Revs. Herbert T. Prell, Alfred S. Redfern, Charles E. Wilcox, Arthur W. Henke. Prayer was offered by the Rev. Lewis B. Lott, and the Rev. Allen H. Wood, and addresses were made by the Rev. George H. Parkinson who presided, the Rev. R. M. Wyant, class of 1908, the Rev. O. F. Merrill, class of 1907, the Rev. J. Harvey Walker, class of 1906.

President Little announced a gift by which the Luke Hitchcock Memorial Scholarship is to be founded.

PRAYER

BY THE REV. LEWIS B. LOTT.

We are grateful to Thee, our Heavenly Father, that Thou hast given unto us so many blessings during all of our lives; but especially would we remember this morning, Our Father, all of the blessings which Thou hast bestowed upon those whom Thou hast called into Thy ministry in the relations of this school. We thank Thee that we have the privilege of celebrating its jubilee, this anniversary of the founding of our school. We are glad, Our Father, and thank Thee for the heroic devotion and for the foresight and for the consecration of those that gave that this school might be started. We thank Thee for those who have been connected with it during all its history. Especially would we remember the devotion of the teachers who have given their lives' best work for this school. We thank Thee for the President, for the Faculty of the years gone by and of this year. We thank Thee, Our Father, for the Alumni who have gone out from this school; some have crossed the seas and climbed the mountains and carried the Gospel into strange lands; some of them have gone with the flag to the uttermost parts of the world, and have set side by side with the

Stars and Stripes, the flag of the Gospel, the blood-stained banner of the cross, crowned with the crown of the resurrected life in Jesus Christ; we are glad for them. We are glad that some have gone away into the dark places of our cities; they have labored among the submerged tenth of our land. We are glad for those who have gone into the villages and hamlets. We are glad for all who have gone from this school, and we thank Thee that the privilege is theirs this morning to gather together in these halls and be with us in the exercises of this day. We thank Thee for the presence of our Bishops and for the inspiration which their presence has given to the exercises of this year. We thank Thee for all of the blessings of this commencement week.

Now, we ask Thy blessing upon this day and this hour, upon every one gathered here; especially upon those who are to participate in these exercises; we ask that Thy Spirit may be with them and that the power of God may rest upon them.

And now we come to the parting of the ways: a class goes from us, the members of which we have known in intimacy, with whom we have had fellowship day after day. The time has come for us to part. They go away into the world, some to go, as other alumni have gone, across the seas and up the mountains to carry the Gospel to those who have never heard of Jesus,—some to go out into the cities and towns of our own land to preach the unsearchable riches of Christ. We realize, Our Father, that these years they have spent here shall have been in vain unless this should have been their Jerusalem of waiting and of baptism; and so we pray, Our Father, that in an especial manner the Spirit, the Holy Spirit, may rest upon those that go forth this year into their work, and upon us who remain that in all things we may come to know the height, the depth, the length and the breadth of the love of Christ, and that we may attain unto all the fulness of God. For Thy sake. *Amen.*

INTRODUCTORY ADDRESS

BY MR. PARKINSON

Before this program goes any further, I think this ought to be said that those of you who have the program will notice the name of The Rev. Charles P. Johnson at the beginning of the program. He was to have led us in prayer. Brother Johnson is in the hospital, and instead of his being here to pray for us we are here to pray for him.

We are engaged in a celebration that is somewhat unusual in this new western country. Numerous educational institutions indicate the eagerness of our people to be well informed, but only a few of our schools have as yet reached the age of fifty years. Crossing the half-century mark is, therefore, an occasion of gladness to us. Our school is now of sufficient age to have a record of fine achievement and an accumulation of inspiring tradition. The number of our students annually increases. However alarming may be the decrease in attendance upon other theological schools, let Methodists understand that there is a gratifying increase in the number of students at all three of the great theological seminaries of our church. The late remarkable President Harper in assigning a reason for this, hit upon the explanation that the Methodist Episcopal Church holds out to its young preachers the hope of becoming Bishops! (Laughter and applause.) But may not the real explanation lie rather in the fact that our theological schools are meeting the demand of these days for a brave, open-minded, consecrated scholarship?

With increasing prosperity and an increasing number of students our Seminary faces the future, assured of long life and of great usefulness to God and to the Church. She will be able to bestow upon future generations of preachers richer blessings than she could give to her sons in the past. If some of us shall be spared to participate in her centennial celebration we will doubtless see as great an enlargement of her equipment and influence as the earliest of her graduates see today. At that time it will be our happy privilege to inspire the members of the Centennial Class with a recital of the benefits that came to us from our association with devout scholars, and from the great opportunities that were ours. The good men who have been

our teachers will have finished their labors and received their crowns before that Centennial comes, but any of us whom God's gracious providence may have spared until that time will not fail to tell the younger men how great and kind our teachers were. But knowing, of course, that few, if any of us will participate in that distant celebration, I now express on behalf of all the students of our Seminary, and on behalf of the members of the graduating class especially, our heartfelt gratitude to the noble men who make up the faculty of this Institute. (Applause.)

That must be a proud day in a man's life upon which he is able to say that he has been preaching the Gospel for fifty years. But such a man must have seen many changes both in himself and in his environment. He must be like Moses on the mountain looking into that rich land beyond that God will give to his successors, his last days cheered with the assurance that the heritage of the future will be better than his own. Doubtless the Institute offers larger advantages now than it offered fifty years ago, and in years to come it will open still larger opportunities to those who will accept them. But there is one opportunity common to all who have felt the strange warming of the heart—it is the opportunity to know and to preach a living and a saving Christ. That our preaching of that Christ may be more intelligent and effective we have been in this place.

But tomorrow we shall go our various ways, some back to the home of our childhood to preach to those with whom we used to play, and some to strange places, and others even to strange lands, but all going out to preach a Christ who is able to save to the uttermost, even the uttermost sinner in the uttermost part of the earth! And before we go we count it a rare privilege that we can spend these few days with you who are in a double sense our brothers—the alumni of this Institute, receiving the inspiration of your presence, your admonitions and your blessings, and uniting our hearts with yours in thanking God for the generous women and noble men who gave us these opportunities. While you pray for us we pray to be like you.

Since this occasion is so unusual we are about to break the custom and share with the other classes of the school the honor of speaking to you. Hence it will be my pleasant duty to intro-

TRUSTEES.



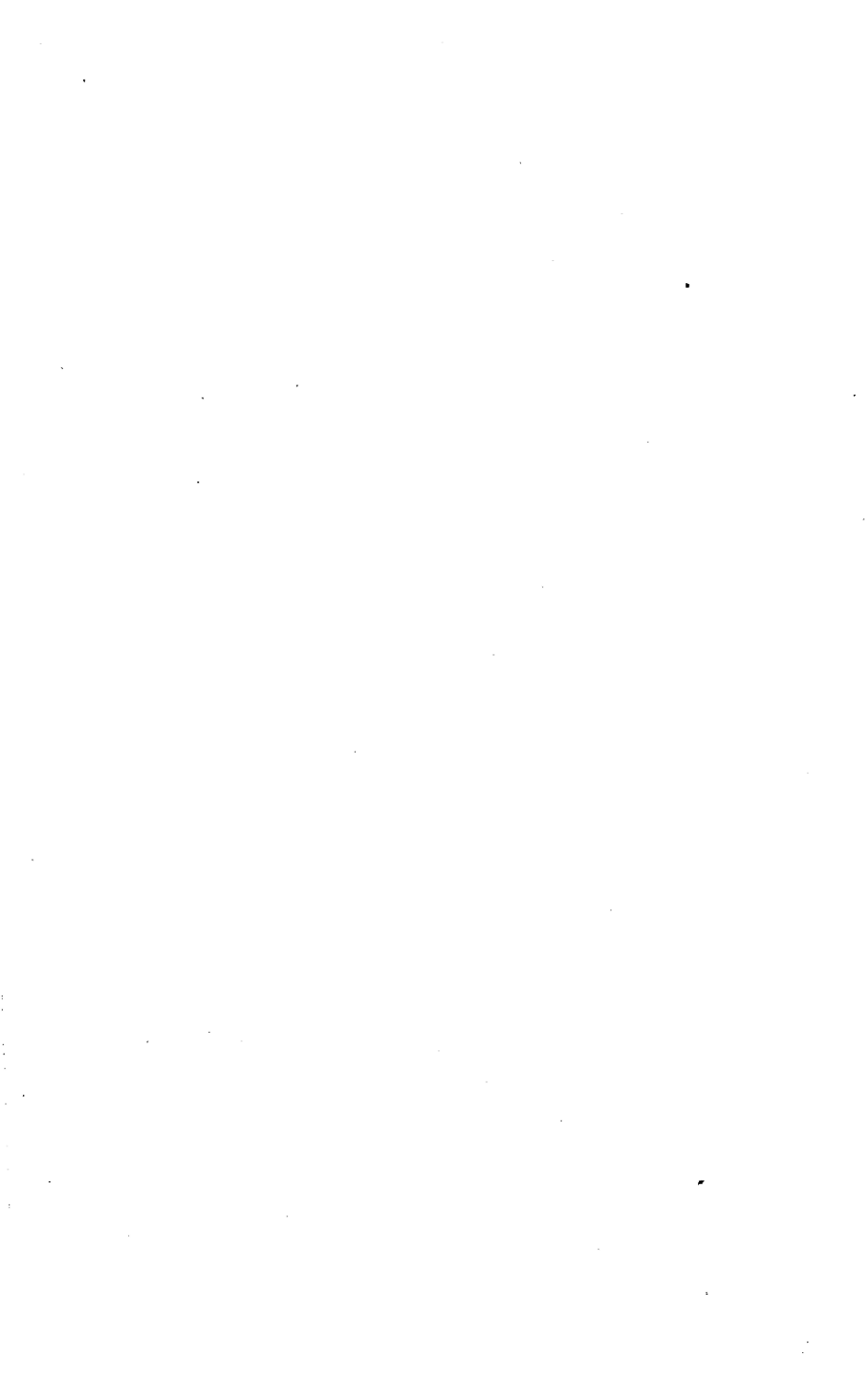
W. H. HOLMES.
1905-



J. N. HALL.
1905-



R. D. SHEPPARD.
1884-1906.



duce a speaker from each of the three classes; the first, who represents the junior class, will speak of the work of the pioneer preacher before the days of the seminary; the second, a member of the middle class, will tell us of life as it now is within the seminary; and the third, who has the honor to represent the graduating class, will speak of the greater responsibilities that come to one who has enjoyed the privileges of a seminary training. The first speaker is the Rev. Richard M. Wyant, his subject "Without the Seminary."

WITHOUT THE SEMINARY

BY THE REV. R. M. WYANT

As an institution in American Methodism, the theological seminary is the child of the present age. Although the natural and normal outgrowth of our ecclesiastical body, a providential development necessitated by changing conditions within the church, it did not appear until 1840 and only in the latter part of the century was its influence largely felt. How did our preachers of former years get along without the seminary? Judge by what they accomplished! By the middle of the last century, up to which time the seminary had exerted no appreciable influence, we had twelve thousand local and traveling preachers, over one million members, and church property to the value of nearly twenty million dollars. Such results are not accomplished by weak or ignorant men. The rapid growth in the membership of the church bears appropriate and forceful testimony to their fitness and fidelity, while every church is an eloquent though silent witness to their efficiency.

If we would understand the work of the early preachers we must first understand the men themselves. Whatever advantages they may have lacked, they still had their own experience to draw upon and that is always fundamental to a successful Gospel ministry. They had what in Wesley's theory of preaching was the one indispensable qualification of the ministry, a genuine, thorough conversion. The Anglican church required learning and recommended piety; the Methodists required personal religion, and also expected a special, divine call to the

work. Their preachers were not mere functionaries, nor mere professionals seeking an easy office and a rich living; they were ministers of the reconciliation, called of God to help win a lost world. They labored not for gold nor for the praise of men, but for the salvation of souls and the glory of God.

When Wesley first heard of Maxfield's preaching he would have prevented him had not he himself been restrained by his mother, who warned him to be careful what he did since Maxfield was as clearly called of God to preach as he. He decided to hear the man for himself. Simple and uncultured, but full of faith and the Holy Spirit, Maxfield went forth to bear his witness. His ministry was signally owned of God, and henceforth it became a cardinal principle of Methodism that no man should be forbidden to preach the Gospel who had sufficient grace and gifts to make him useful.

The true measure of a man must go to the foundations of his character. Power is essential to success, and power in preaching implies that back of the sermons is true manhood. Only moral worth can impart the dynamic force that is most intense in the preaching of the Word. It was said of Washington that when he led the American forces in person he doubled the strength of the army. Such was the influence of the early leaders of Methodism. Strong men and true, they inspired like courage and confidence in their followers, and to them is due much of the credit for the influence and power Methodism now has throughout the world.

As to training, the pioneer had the advantages of what Dr. Warren, of Boston, has called, "the grandest of theological seminaries, whose campus is broader than the continent." This was none other than the Methodist Episcopal Church working through her circuit system, the abandonment of which occasioned and justified the development of the theological seminary as a necessary and providential substitute. The original system contemplated the education of ministers by the church herself. While it had various advantages, its chief beauty was its happy blending of the theoretical and the practical, the grave problem of ministerial education. The Swiss historian, Merle D'Aubigne, deploring the failure of the state church systems of Europe to solve this problem, was told of the Methodist plan. He declared himself charmed with its excellence, and thought it interpreted

to him the mystery of Methodist history. That it was wonderfully efficient is beyond question. Nothing superior to it has ever been found in any branch of the church. It furnished the young preachers an apprenticeship that was invaluable, the equivalent of which no ordinary school can provide. "It assured them the practical, personal oversight of senior preachers in the actual work of the ministry; the stimulus and profit of contact with superior minds; the advantages of living models; and the blessed contagion of maturer character." The senior preachers were well fitted by their experience to advise and instruct their charges. They knew when to cheer and encourage them; when to stimulate their ambitions; and when to take down their vanity and self conceit. Many young men were thus saved to the cause, kept from serious blunders, and became efficient ministers, who might otherwise have dropped out by the way, discouraged. What impresses of purpose and power they thus received is shown both by their grateful commemoration of their benefactors, and by their later careers. Instance Jesse Lee, who in the first year of his ministry was Bishop Asbury's traveling companion. He proved an apt and worthy pupil of that great man, introduced Methodism into New England, and traveled various circuits with great success. He was the first Methodist minister elected chaplain to Congress, was five times re-elected, and missed the Episcopacy itself by only a few votes.

The circuit system also made possible the healthful exercise of equestrian travel; furnished the preachers the inspiration of new and changing scenes, the spur of fresh congregations, the conditions most favorable to meditation and reflection, and the invaluable opportunity of perfecting discourses by judicious repetition. It enabled the preachers to concentrate their thought upon the great doctrines of the church, and to dwell upon these almost constantly in their preaching.

With this practical training was blended the theoretical, for Methodism has always encouraged and promoted education. The charge of illiteracy, first made in England, grew out of the lack of culture among the early converts. In America the imputation gained color from the unsettled conditions of the country, for the growth of Methodism was so rapid, and the calls for its heralds so numerous and so urgent that trained men could not be found to man the fields. Thus many began

their ministry with no other education than that received in "Brush College," but they were not ignorant men. They usually had sufficient native wit and knowledge to meet all emergencies, and to discomfit their adversaries, even scholarly men. When Jesse Lee was asked whether he had a liberal education he said he had nothing to boast of but thought he had enough to carry him through the country. At one time two lawyers, seeking his discomfiture, rode up to him—one on either side—and began plying him with questions. At last chagrined by their failure, and vexed at his retorts, one of them said: "I don't know whether to think you a knave or a fool!" Looking slowly from one to the other, Lee replied: "Really, I think I'm just between the two." He was not further disturbed.

However much these men lacked in culture at the beginning of their ministry, their subsequent education was not lightly to be depreciated. They had a few good books, and time to master them. Their studies were among the best in the English language. Besides the Bible, the hymn book, and the discipline—their chief friends and constant companions, they had the works of Wesley, Fletcher, Clarke, and Watson, "a theological faculty," said Dr. Warren, "of which any university in the world might justly have been proud." Here they were "brought into contact with the latest Biblical science, the best principles of interpretation, the most vital questions of contemporary doctrine, and the most undeniable masters of pulpit power." How well they improved their opportunity! Not many became classical scholars; few were skilled in many departments of learning; but in one they excelled; in practical theology they were masters. In their own field—preaching the Gospel, defending their doctrines, and arousing the slumbering moral energies of the people, they had no equals. Some of them secured a liberal education. Eminent among these was Elijah Hedding, a powerful preacher, serious and earnest, and full of fire. At the beginning of his ministry, thinking himself deficient in language, he purchased a small grammar, but public opinion compelled him to study by stealth and to hide his book when any one approached. Undaunted, he persisted in his study even to the attainment of high scholarship and versatility in various branches of literature, and honored his church by worthily filling her highest office. Even more remarkable, in some ways, was one of his converts,

“Father Taylor” of Boston, characteristic of whose speech is this terse description of his own conversion: “I was dragged through the lubberhole (window), brought down by a broadside from the seventy-four—Elijah Hedding, and fell into the arms of Thomas W. Tucker.” About 1814, while a prisoner of war, twenty years old—but unable to read or write, he preached his first sermon to his fellow-prisoners. Soon after he learned to read, spent six weeks in school, and then entered upon his life-work. From an ignorant youth before the mast he rose rapidly to a position of honor and great influence. After nine years in the traveling ministry he won his renown as pastor of the Seamen’s Bethel at Boston. He became a voracious reader, and delighted in the rare old works of Howe, Baxter, South, and Jeremy Taylor. His sermons were never written, but always well thought out, and when he spoke he compelled interest and attention. For nearly half a century he shone in Boston society as its brightest wit and orator while keeping up the closest intimacy with the sailors and the sea. He had access to all classes of people, and drew about him all social influence where such men as Drs. Beecher, Griffin, and Wayland had failed to win support. At the same time, to the men of the sea, he was a constant tide of inspiration and blessing.

While Hedding and Taylor were pressing the battle in the east, supported by a host of others as earnest in purpose and constant in labors as themselves, the noted “Uncle Peter Cartwright” was propagating religion in the Mississippi Valley with such zeal and success that he became one of the most famous preachers in Methodism. He grew up in the woods, was converted at sixteen, and at eighteen was invested with all the functions of a traveling preacher. By sedulous study he acquired a knowledge of various subjects, including the dead languages. He was a powerful and original preacher, fearless and impartial in reproving sin, but abounding in sympathy and love. Undaunted by hardships, unmoved by discouragement, intimidated by no menace, he swept in triumph over his extensive fields. His name alone would draw a multitude to camp meeting, and under the spell of his voice, “powerful, musical, and resonant as a trumpet, growing soft or threatening as he deplored the sinner’s condition or announced his doom,” the people bowed their heads and swayed before him as trees before the

wind. In a ministry of fifty-three years he traveled thousands upon thousands of miles, preached over fourteen thousand sermons, baptized twelve thousand people, and received into society ten thousand members. Such were some of the products of former years, men without the seminary, but not without intellectual discipline or spiritual power.

The pioneers were the men for their times. They grew up with the people; shared their hardships; suffered with them the pangs of hunger and thirst; sympathized with them in sorrow; ministered to them in affliction; warned them in danger; and cheered them in discouragement. They had this advantage over the modern preacher, that they had a class of parishioners on a somewhat common level of intelligence and culture, which greatly facilitated the presentation of the truth. They had also a more susceptible hearing, for the lack of books and social intercourse among the people made them more appreciative of the itinerant's visits, and more sensitive to religious appeals.

By their very hardships these men were preserved from two great foes of the modern ministers—unreality and dissipation of energy. Living as they did on the simplest fare, often suffering from hunger for many hours; wearing the plainest clothing, which often required mending by their friends; frequently fording rivers, perhaps only to spend the following night in their wet clothing under the trees or the open sky; often suffering for want of the bare necessities of life; under such conditions there could not be unreality in their ministry. If noble self-sacrifice for the sake of others constitutes heroism, these men were heroes of the highest order. Their marvelous success under such adverse conditions furnished the mystery of Methodism. That success has been partly explained by the efficiency of the circuit system. But the real source of their power was divine. They had the present and eternal opportunity of living close to God, and availing themselves of this privilege they dwelt in the secret place of the Most High, and abode in the shadow of the Almighty. Around them, and above, was the glory of God, while underneath were the *everlasting arms*.

WITHIN THE SEMINARY

BY THE REV. O. F. MERRILL

It was to me a high honor that I should be chosen to represent my class on this occasion. And yet in the presence of such distinguished company I know exactly how to sympathize with Tennyson's Bride of Burleigh of whom it is written:

“A trouble weighed upon her,
And perplexed her night and morn,
With the burthen of an honor
Unto which she was not born.”

(Laughter.)

The subject assigned to me is “Within the Seminary” or “Life in Garrett!”

One of the earliest impressions which life in the seminary makes on the student is that Garrett is a place for hard work. Few callings are so open to desultory habits as that of the ministry. Unless right habits are formed and rigidly adhered to, the minister is soon running like Burdette's Freethinker train, on “a road that has no time table, makes no connections, runs nowhere and has no superintendent.” Life in Garrett affords abundant opportunity for acquiring habits of industry. In this respect the students of today have the advantage over the students of earlier days. Twenty years ago the courses consisted of only twelve hours but now they average seventeen. A lecture hour implies two and one-half hours outside work. This means fifty-nine and one-half hours. A large per cent of the students are employed three days of each week on student charges. Four days remain for sixty hours work or fifteen hours a day. We like this strenuous regime and anticipate that recent and future graduates of Garrett will get for themselves a reputation for toil equal to that of the Puritan Fathers. One of these divines, famed for piety and learning, ventured into the estate of matrimony and was interrogated as to the inconveniences of married life. He replied, “Thou wouldst know the inconvenience of a wife and I will tell thee. First of all, whereas thou risest at four in the morning, she will keep thee till six; secondly, whereas thou

usest to study fourteen hours a day, she will bring thee to eight or nine; thirdly, whereas thou art wont to forbear one meal a day for thy studies, she will bring thee to thy meat. If these are not mischief enough to affright thee, I know not what thou art." A student in Garrett today can heartily sympathize with these old divines whose chief sorrow was "to be deprived their liberty to study fourteen hours a day and greatest cruelty to be robbed of the joys of early rising." (Laughter.)

Some of our students have read that a bishop should be the husband of one wife and wishing to be thoroughly furnished unto every good work have suffered these "inconveniences of married life." (Laughter.) This is not new, but the organization of these preacher wives into the Monica League is of recent date. Bishop Thoburn remarks "that it would be well for all the Christian ministers of the world if their wives could also receive a special training for the position and work which they are expected to occupy in after life." It is the object of this society to make the three years' residence in Evanston contribute to this end. Their comprehensive scheme of social evenings, literary programs and devotional meetings opens the door to the best culture and refinement of Evanston society, enlarges the mental horizon and provides for the cultivation of personal Christian experience.

To speak faithfully of life within the seminary, some mention must be made of student finance. While the great world outside is agitated over "labor and capital," in Garrett the stubborn problem is labor without capital. (Laughter.) The words of Jesus to his disciples could be fitly spoken to our faculty, "The poor ye have always with you." Many are forced to give up the completion of their courses and many more are kept away altogether by the specter of poverty. Often as we climb the steps of our noble building, our hearts are warm with gratitude to Eliza Garrett and other noble givers who made possible these unrivalled opportunities for ministerial training; as we draw our semi-annual low interest loans from the Board of Education, we bless the multitude of givers who have contributed to this worthy fund; as the bachelor student settles in his pleasant suite of rooms in Heck Hall, he is glad for the generous founders of this Evanston home. But the married preacher, as he struggles to support his family and pay his rent, has visions of that future

day when Garrett, like our splendid southern sister Gammon, is provided with student homes. He sees the day when the magnanimous trustees of Northwestern grant to benevolent laymen the privilege of building on her grounds spacious apartment houses for Garrett families.

One of our greatest sister denominations has a seminary located in Chicago. To each student in this school is given annually two scholarships of one hundred dollars each, one from the church at large, the other from the school's endowment. Such scholarships for Garrett men would encourage an ever increasing number of promising young men in our conferences to avail themselves of the highest possible preparation for their life-work. It is not numbers but efficiency that has made the American navy the pride of our country. It would be a noble service if the stewards of wealth should double our forces by doubling the efficiency of those already in our ranks.

The organization of vital importance in our midst is the Young Men's Christian Association. It is more and more true that the authority of a minister in the Methodist Episcopal Church lies in his spiritual leadership quite as much as in his intellectual equipment. He must, therefore, be spiritually furnished. The primary object of this association is to conserve and develop a sane and vigorous spiritual life. In olden days a weekly class-meeting was led by a member of the faculty. Today the devotional meetings are conducted by the students. The testimony is frequently heard, "I was advised against attending a theological school lest I lose my Christian experience, but here I am agreeably surprised in finding the best spiritual fellowship I ever enjoyed." Recently a student said, "I believe the best thing I am getting in Garrett is a deepening of my spiritual life and the ambition and purpose to make my ministry evangelistic." Two evangelistic bands are organized among the students who do not have charge of churches. They witness decisions for Christ almost every Sunday.

A strong missionary spirit also pervades our atmosphere. Our men are ready to go, and every year our church board is compelled to decline a number of Garrett men for lack of funds. At present our Band of Volunteers numbers fifteen. This band meets each week for mission study, invites returned missionaries to address the students, and sent this year a delegation of seven-

teen men to the national convention of student volunteers which met at Nashville, Tennessee. But we are not only ready to go, we are ready to send. The student's income is meager at best, but this year after a ten minute presentation at chapel, seven hundred dollars was subscribed toward this year's support of our living link, Rev. F. H. Smith, of Japan.

With other institutions of our church we value the knowledge of history, theology, Greek and Hebrew, but since our life business is the teaching and persuasion of men through the English tongue, we feel that Garrett life has been signally enriched in recent years by increased attention to the art of expression in the vernacular. Three years in Garrett produces the conviction that the mastery of the English language is not acquired by instinct or inspiration, but by long and arduous toil, and that the ordinary man who would compel a hearing for the gospel message must command a clear, strong and attractive English style. Another feature deserves mention, not because it is new in the life of Garrett, but because it is a feature distinguishing the life in Garrett from the other splendid institutions of our church. We refer to the services rendered by the justly famed Cumnoek School of Oratory. John Watson, the beloved Ian Maclaren, said in his Yale lectures on preaching, "The pew is unanimous in favor of delivery and the pew is right. The art of elocution is not born with us but takes learning." That is the Garrett theory. Some argue as if thought and the art of expression were exclusive circles, but Garrett believes the more a man has to say the greater the misfortune if it be poorly said. In the history of preaching it is worth while to notice that the age which is called the golden age of preaching is also the age when schools of Rhetoric and Oratory stood pre-eminent among the schools preparing men for public life.

With you, our honored alumni, we revere the illustrious names on the roll of Garrett: Professors Ridgaway, Dempster, Kidder, Hemenway, Ninde, Bennett, Raymond, Bannister—but we also point with gratitude and admiration to their not less worthy successors who are with us today. In a certain Scotch parish there had been three ministers who followed one another in quick succession. The old sexton compared them to a friend something after this fashion: "The first was a mon, but he was na a meenister; the second was a meenister, but he was na a mon;

but the third was neither a mon nor a meenister." (Laughter.) Our professors aim at making every student at once a man and a minister. Our professors of Greek and Hebrew, in their love for scholarly training, and their wide knowledge of the original tongues, fail not to unite their teaching with the most practical suggestions, the clearest views of present day society and the most aggressive ideals of continuous evangelism. Literature and culture, sermonizing and rhetoric, are happily united in our English studies where the most painstaking work in sermon outlines is never permitted to displace the broader field of literature and art. The creed of most students entering Garrett is a dimly known chaos of Christian beliefs, but the free, reverent and scholarly presentation of Christian doctrine clears away the fog and gives us a well defined grasp of Biblical truth. The true relation of pastor to people, man to society, man to man, is abundantly presented by the Department of Practical Theology where wise and brotherly counsel is always cordially offered to any perplexed or troubled student. And there is our president, Dr. Little, whose knowledge extendeth to all ages, to all climes, to all sciences; we shall always look back with pride to the three short years in his lecture room, where he daily gave us terse epigrams, deep philosophy and wise admonition, founded on delineations of history in the light of today. Truly, the core and crown of Garrett life is the greatness of her professors. As long as they continue the most eminent, the most earnest, the most devoted to the kingdom of God which the church can afford, so long will Garrett continue a power throughout all lands and throughout all time. (Great applause.)

BEYOND THE SEMINARY

BY THE REV. J. HARVEY WALKER

Speaking in behalf of the men who are about to be graduated from Garrett Biblical Institute, I am to discuss the relations that these men are to sustain to the world that lies out beyond the seminary.

There are certain things which may be expected of all ministers. For example, it is to be expected that they shall have common sense, that they shall be men of piety, and that they

shall have some natural talent for their work. It is also to be expected that they shall be men of strong faith and that they shall be called of God to the work of the ministry. But it is especially of the minister who has had the advantage of seminary training that I am called upon to speak. What has the world a right to expect of this man as distinguished from the man who has been without such a course of training?

I. First of all, I think it may be expected of him that he shall ask no favors either from the church or from the world on the score of his superior training. He is not to walk off the campus with his head unduly erect and his nostrils dilated. Neither is he to wear an air of superiority and insist that the church and the world owe him something special merely because he managed to make a grade of at least seventy in the seminary. What does the church or the world owe him? Even granting that he possesses all the splendid attainments that he thinks he does, is he not what he is because the church and the world have contributed to make him so? Ought he not, then, to go out from his studies humbled by a sense of his great indebtedness rather than elated by false assumption of great desert? Nay, he ought to go out like his Master, filled with a sense of the world's need. And O how needy the world is! How many unlovely places and how many unlovable people there are! What vice and corruption infest our great cities! How many lives are barren of the good things that God has meant them to have! In our own land our hearts are made sad by the passing spectacle of sin and unhappiness, while from across the seas the cry goes up from countless hosts of God's untaught children, calling unto us out of their great need, and challenging our faith, our courage, and our love. It was for such a world our Lord humbled himself unto death, even the death of the Cross. Are we, then, to go out and deny our Lord by seeking pleasant location, easy work, high salary, or exalted position? Are we to go out and attempt to use our diplomas as clubs with which to compel bishops and presiding elders to treat us with extra consideration? We should rather go willing to work in the places where our lives will count for the most, whatever of hardship or sacrifice might be entailed. We ought to go out and place our shoulders, made broader by our superior training, beneath the world's load, and lift with might and main until that burden is lightened. "There is a legend

in the Greek Church about her two favorite saints—St. Cassianus, the type of monastic asceticism, and St. Nicholas, the life of genial, active, unselfish Christianity. St. Cassianus enters heaven, and Christ says: ‘What hast thou seen on earth, Cassianus?’ ‘I saw,’ said he, ‘a peasant floundering with his wagon in a marsh.’ ‘And didst thou help him?’ ‘No.’ ‘Why not?’ ‘I was coming before thee,’ said St. Cassianus, ‘and I was afraid of soiling my white robes.’ Then St. Nicholas enters heaven, all covered with mud and mire. ‘Why so stained and soiled, St. Nicholas?’ said the Lord. ‘I saw a peasant floundering in a marsh,’ said St. Nicholas, ‘and I put my shoulder to the wheel, and helped him out.’ ‘Blessed art thou,’ answered the Lord, ‘thou didst well. Thou didst better than Cassianus.’ And he blessed St. Nicholas with fourfold approval.” We may not be expected to go out from the seminary with the ambition to keep our hands white, save in innocency. We may not please our Lord or make ourselves presentable for heaven by drawing aside the skirts of our garments and avoiding the touch of the wicked world, but by becoming begrimed and besmirched in our efforts to save those who are perishing.

Once a poet walked down by the river’s brink, and saw floating on the bosom of the water a snow-white waterlily. And he addressed the flower in words like these:

“O star on the breast of the river,
O marvel of bloom and grace,
Did you fall right down out of heaven,
Out of the sweetest place?
You’re as pure as the thoughts of an angel,
Your heart is lit by the sun,
Did you grow in the Golden City,
My pure and radiant one?”

And the lily replied:

“Nay, nay, I fell not out of heaven,
None gave me my saintly white,
It slowly grew in the darkness,
Down in the dreary night.
From the ooze of the silent river
I gained my beauty and grace.
White souls fall not; O my poet,
They rise to the sweetest place.”

II. The world has a right also to expect that the man of seminary training shall exert a sane and steadying influence upon the religious thought of his time. Who, among all the men who come into close touch with the masses of the people, ought to be more competent to lead them to safe and clear views in religious matters than the man of seminary training? I am not arguing that he has encompassed the whole field of Theological research, nor that he knows all that is knowable about things religious. But I do maintain that in the class room he has had opportunity to hear the great doctrines of the church set forth and to see their Scriptural foundations examined. He has been trained throughout his course to a scholarly use of his Bible and disciplined in the careful and sound exegesis of those Scriptures which contain the fundamentals of the Christian faith. He has also had opportunity to know some of the principles of modern criticism, and is therefore at least somewhat capable of discerning between those questions that are vital to the Christian faith and those that are merely incidental. He is not, perhaps, to make these questions a theme for pulpit discourse. But he should be able, if need be, to point out and demonstrate the fact that questions as to the composite character of the Pentateuch or of Isaiah, or the question as to whether the Book of Job is history or drama, do not call into question either the inspiration or the authority of these writings. He should be able to show that, even if all the contentions of the scholarly and conscientious critics could be maintained, the Bible would still stand the Word of the Living God, and would still speak to men out of unimpeachable authority.

III. Again, the world has a right to expect the minister possessed of seminary training to be a sound thinker upon the social and economic problems that confront his generation. Every age has its social and economic problems peculiar to itself. Every age must solve its own problems. As the civilization of the world has advanced the activities of life have become more varied, and men and nations have been drawn into closer contact in social and industrial interests. Consequently in the course of time these problems have become increasingly difficult of solution.

In these days when an aristocracy of wealth is forming, when capital and labor are pitted against each other in battle

array, and when large bodies of laboring men are becoming hostile to the church and other institutions of our civilization, we are facing crises of the utmost gravity. How transcendently important it is, then, that we have sane and clear teaching in regard to our social and economic life!

In the midst of this perplexing maze of social and industrial problems the world needs to hear the prophetic voice, clear as the sound of a trumpet, and coming from lips that have been touched with live coals from off the altar. From whom may the world expect to hear this prophetic voice if not from the men who have given their years to special study of the fundamental principles of the Kingdom of Righteousness?

The minister may say, as is often said, that it is his business to preach the "Gospel," and not to become entangled in the meshes of political, social, or industrial questions. What is the Gospel? Is it a vague, impractical something, which has no relation whatever to the everyday affairs of life? Is it a mere sentiment in heart, given unto men chiefly to make them feel comfortable and satisfied? Or is it a creed which men learn by rote and repeat in concert at the public service? Evidently Jesus and the apostles did not so regard it. They explained religion as a power within a man, which touches and transforms his whole life from center to circumference. So long as dishonesty is practiced in business or in politics; so long as the liquor traffic and other immoralities infest our social life; so long as widows' homes are devoured and the hireling is oppressed in his wages, so long must the minister of Christ cry out against these wrongs, and lead the world unto better things.

IV. Finally, the world has a right to expect that the minister who has had the advantage of seminary training shall be a concrete and palpable example of culture united with evangelistic fervor.

It has been charged by many that the theological school, while administering to the student's intellectual nature, does so to the neglect, or even at the expense, of his spiritual nature. It is feared by some that the student becomes so absorbed in his search for Greek and Hebrew roots that he is apt to forget that the chief business of his life is to seek for God's lost children. They fear that as he learns to love books he may forget to love men; that as he studies the doctrines of the Church he may lose

his hold upon the Living Christ. Who has not had it pointed out to him that certain young men have entered the seminary flaming meteors of evangelism, and have gone forth at the end of their course merely to stand as tombstones at the graves of their once living zeal? One of the saintliest old men that I ever knew—himself a local preacher—advised me strongly against making any special preparation for the work of the ministry, arguing as a minister's education waxed his evangelistic fervor waned.

That these charges are true and that these fears have any grounds ought not to be so. Are learning and evangelistic zeal so foreign to each other as to be utterly incompatible? Is it true that the young minister must choose one of these good things to the exclusion of the other? Must we confess that the preacher in order to be religious must be ignorant? Is a man to retain his spirituality by refusing to cultivate his intellect? And can we hold fast our faith only by turning a deaf ear to the questions that inevitably confront every thinking man? God has not ordained it so. Learning and evangelistic zeal, like righteousness and peace, may be made to complement each other. We have only to turn to the history of the Christian ministry to demonstrate the truth of this. If you tell me of men who have lost their evangelistic power while in the seminary, I will tell you of others who have not. If you tell me of men who have been mighty evangelists without special education, I will point out others who have been fully as effective as evangelists and who at the same time were men of scholarly attainments. Mr. Moody was a man of marvellous evangelistic power and yet who lacked the training of the schools. But who will dare to assert that Mr. Moody was one whit more effective as an evangelist than were such men as John Wesley, George Whitefield, and Jonathan Edwards? Learning may be a sharp-edged tool of which fools may well beware. But in the hand of a man of sense and honesty it becomes a mighty sword with which to fight the battle for truth and righteousness.

If what has been said is true, the preacher who has had the advantage of seminary training owes to the world a greater obligation than the man who has been denied this privilege. However illustrious may have been the deeds of our fathers, who, without the aid of seminary training, laid the foundations of

FACULTY.



HENRY BANNISTER.
1857-1883.



MINER RAYMOND.
1864-1897.



R. L. CUMNOCK.
1869-



F. D. HEMENWAY.
1857-1884.

the Christian Church in this country; however great and valuable may be the services of the splendid men of this generation who have been denied the privilege of the Theological school, the world has a right to expect far more from us than it ever could have expected from them.

Hitherto we have been judged by our proficiency and industry in study. Hereafter we are to be judged by the response we make to the cry of our weary world for help. (Great applause.)

THE LUKE HITCHCOCK MEMORIAL SCHOLARSHIP

PRESIDENT LITTLE: I received a telephone message this morning from the granddaughter of Dr. Hitchcock, who was so long a trustee of our institution and who was such a venerable figure in Chicago Methodism for so long. She said to me over the telephone that her mother had requested her to say,—her mother, Mrs. Wilson—had requested her to say that she and her sisters had determined to found a memorial scholarship to the memory of their father, Dr. Luke Hitchcock. (Great applause.) That scholarship will produce an income of one hundred dollars a year, and it will be connected with missionary work in Chicago at the same time, so that the student who engages in missionary work in Chicago while he is pursuing his studies here, will receive the income of that scholarship. (Renewed applause.)

PRAYER

BY THE REV. ALLEN H. WOOD

Our Father, we thank Thee for the inspiration of this occasion and for the blessings which we have received in this institution; and we pray, now this class of men is going out to labor for Thee that Thou wilt let a special benediction of grace and power rest upon them. Bless us who remain in the institution. God bless our faculty who have been so much to us and who have been such an inspiration; may they receive new blessings and new power and new insight from Thee that they may be led of Thee. Let Thy blessings rest upon all of us. Guide and direct us in all things, for Christ's sake. *Amen.*

TUESDAY AFTERNOON MAY EIGHTH

ALUMNI REUNION

THE REV. WILLIAM DAWE, PRESIDING

The Service

Dr. Dawe presided. Dr. P. H. Swift offered prayer. The oration was given by Bishop Hartzell, who spoke on "The Missionary Opportunity in Africa." The benediction was pronounced by the Rev. Stephen J. Herben, D. D.

PRAYER

BY DR. SWIFT

Our Heavenly Father, we thank Thee for this day; for the gathering of the sons and daughters of Garrett, from the ends of the earth; for the blessed fellowships; for the holy communions; for the joys of the Spirit that we have shared this day. We thank Thee for the kingdom of Jesus Christ and for Thy plan to build it up. Thou hast made it possible for mortal man to have a part in the building up of Thy kingdom in the world, and Thou hast called us to a place among the workers, and we thank Thee for it. We have not seen of the travail of our souls as we ought to have seen, but yet we thank Thee for a place and a part in the great work. We thank Thee for the messages we have heard from the ends of the earth, for the coming of the nations as doves to their windows. We thank Thee for the victories that have been won in the name of Jesus Christ in all lands, for the sweet and blessed messages our brethren have brought from the ends of the earth as they have come home from distant states and communities to tell us of the wondrous works of the Lord that were wrought by them and those who stood with them hand in hand, heart to heart and shoulder to shoulder in the mighty conflict. We thank Thee, Our Father, that these victories are only the beginning of things, for it is written, "Thy kingdoms of this world shall become the kingdom of our Lord and of His Christ," and Thou shalt conquer until all kingdoms shall be Thine.

We ask Thy blessing to rest upon us as we are gathered here. Bless our brethren of the Garrett Biblical Institute and

our sisters who have gone from these halls out into the ends of the earth to preach the glorious Gospel of the blessed God. Comfort their hearts and bless them with a great blessing today. Bless their families, and bless the churches and the institutions over which they preside and for whose victories they toil, and make every one of us, we pray Thee, Our Father, yet more victorious and more efficient in the future than we have been in the past.

We ask Thy blessing to rest upon our beloved Bishop Hartzell, who is with us today. While we thank Thee for the victories of the cross in all lands, we are thanking Thee especially this afternoon for the daybreak in the Dark Continent. Bless him and his workers abundantly, Our Father, and may it come to pass through their ministration that the day shall speedily come when the tribes and nations of the Dark Continent shall know the Lord Jesus Christ as King and Lord. Be with us this afternoon. Bless Brother Hartzell as he shall give us a new vision of Africa. Bless us as we shall listen to the words of inspiration that shall come from his lips; and bless us as we go away from this place where we have tarried a little while. As we go back to our fields of labor, may we go to them to do the very best we can for the building up of the kingdom of Jesus Christ.

O God! Our Father, grant that at the altars of our Alma Mater this afternoon we may make such a new consecration of ourselves to Jesus Christ as that we shall go back to our fields of labor to conquer as we never have conquered in all our lives before.

We ask it not in our own name, not because we have done anything at all that would merit consideration and favor from Almighty God and high heaven, but we ask these favors and all the favors we can not pause to breathe this afternoon in His name and for His sake, Who taught us to pray together:

Our Father, who are in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is done in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation but deliver us from evil, for thine is the kingdom, and the power, and the glory forever. *Amen.*

INTRODUCTORY REMARKS

BY DR. DAWE

Our fathers would have been pleased to see these days that it has taken fifty years' strenuous climbing to reach, these jubilee heights. When they began the ascent the vision was very limited, but today we are looking out into the wide world, and we are hearing of a wonderful fulfilment of prophecy because the Bishop of Africa is here, and he went forth from the Garrett Biblical Institute. We have been told that four thousand have been taught in these classes during these years, and that eight hundred have been graduated; and I think if the eight hundred graduates were sitting here today it would give them delight in the highest measure to think that their brother, the Bishop of Africa, should represent them on this jubilee day. Of William Pitt it was once said by a soldier, "Never a man went into his presence but that he came forth a braver man." And I think it will be true of our beloved Bishop Hartzell, that no man has come under his influence during these thirty-eight years but has gone forth a braver and a truer soul to work in the kingdom of Jesus Christ. There is a light in his face which, like the sunbeams, shines without an effort and always leaves us genial like himself; there is a charm in his voice; there is a stir of soul in his eloquence that has not only stirred us many a time but countless thousands in many lands. We are glad today that his life has been continued, that the Great and Good Father has given him strength to do many things, for he has not only been successful in the pastorate but as a presiding elder and as the editor of a Christian paper and as the secretary of one of our great societies, and he has now the vision of a statesman, for he sits in the presence of kings and the rulers of nations and in the councils of statesmen, planning splendidly and richly for the progress of the kingdom of God in a rich and wonderful continent whose wealth and potential glory has not yet been revealed. I am sure that there is pleasure in all our hearts today that we have with us in good health and strength our beloved brother, our beloved and highly esteemed Bishop Hartzell, who will deliver the address of this day. (Great applause.)

AFRICA: GOD'S LATEST CHALLENGE TO THE CHRISTIAN CHURCH

BY BISHOP HARTZELL, CLASS OF 1868

Mr. Chairman, Fellow Alumni and Christian Friends: I do not think that any of you can regret as I do the absence of Bishop Fowler, who was first selected to be your speaker on this occasion. This regret is intensified when we remember that he is kept away by sickness, and I am sure all our hearts will go to him in sympathy and prayer that his health may be restored and his life preserved for yet many more years of distinguished service in the Church of God.

It was with great reluctance that I consented to occupy his place, but having done so, I come to you with my heart burdened. I come to speak of just what you would anticipate, the Continent of Africa and its people, to whom by the order of the church my life has been consecrated.

Africa today is God's latest challenge to the Christian Church. Great responsibilities are before the church in other parts of the world. India and China, the isles of the sea, our great city problems as to civic righteousness and church efficiency in reaching the masses, questions of education at home and abroad—and other problems of world-wide interest demand the thought and the best activities of the Church of Christ. Indeed, so many and so large are the problems confronting us today that the Christian Church is in the midst of a world-wide crisis, calling for advance everywhere; while every fundamental truth is being tested, nothing being taken for granted, and when the methods of the church in many respects call for remodeling. Old religions are being given new expression in modern phrase; and, with new environments as to governments and secular activities, are developing new assertive power and demand our most serious thought. The barbaric world is stirred as never before. You can not go into any village, even in Central Africa, without feeling and knowing that its head men realize something new has come, that some invisible and yet persistent influence is in the air. They see it in the steamship bringing people and trade from other lands; they hear it in the whistle of the engine as the railways penetrate their continent; and they recognize

the steadily growing influences of Christian civilization. It is so in all barbaric centers today. But this world-wide crisis which confronts us is the outcome of success and not of failure. The crisis is God's call to the church to assert with new clearness and force her fundamental principle, to reorganize her forces wherever necessary, to make new and larger sacrifices, to bring to the front her very best scholarship, and to enlarge and strengthen her evangelistic methods and forces. If the church be true to this divine call, renewed and larger victories, such as the world has never seen in the past, are before us in the immediate future.

Africa is not a country, it is a continent with many countries. Geologists tell us it is the oldest continent, and yet it is the last to be reached by Christianity. Its domain contains 12,500,000 square miles. It is 6,000 miles from Cape Agulhas in the far South to Cape Bon in the Mediterranean. It is 5,000 miles from Cape Verde on the West to Cape Guardafui on the East. You can place nearly all the territories of all the other foreign mission fields of the Methodist Episcopal Church, actually occupied, in Africa and have plenty of room untouched. You can put the United States with its 80,000,000, India with its 350,000,000, China with its 400,000,000, England, Scotland, Ireland and Wales with their 35,000,000, upon the continent of Africa, and yet have room to spare in the valleys of the Nile, to raise cotton and food under modern scientific methods, to clothe and feed many nations. There are over 10,000 miles of navigable rivers in the valleys of the Nile as yet practically untouched.

To divide up the continent will aid in understanding its immensity.

There is North Africa, lying between the Mediterranean and the Sahara Desert. These empires have risen and passed away. There the early Christian Church had its greatest triumphs, and in that same territory, with its splendid climate and agricultural possibilities, is to arise in power and glory one of the finest sections of the earth. The significance of the Conference recently held at Algeciras, that little old Spanish town on the Mediterranean, will mark a new epoch for North Africa. There England, France, Germany, the United States and other nations settled the question that Morocco, which is an empire in itself, is

to be opened to modern trade and the Christian Church. Egypt is now, by the treaty between England and France, an English colony in fact, the Sultan's power being only nominal. The wonderful growth of that nation, rapidly extending far southward into the Sudan, during the past few years under British rule led by Lord Cromer, is scarcely a beginning of what is to be.

And then, look at East Africa, extending from the valley of the Nile to the Red Sea down to the great lakes, largely a mountainous region—the Switzerland of Africa—with vast wealth in minerals as well as agriculture. Menelek, the Emperor of Abyssinia, is perhaps the most remarkable black man in Africa, and perhaps in the world today. This empire is one of the oldest and has never been conquered. There were times when its influence extended to the Mediterranean and into Asia. The armies of Mohammedanism which swept over North Africa for hundreds of years could not conquer Abyssinia. There we find the only remnants of the great North African Church. They have the Bible in their own language and their church organization is complete and aggressive, though their priests are corrupt and their church life is of a low type. It is probable that we are seeing laid in Abyssinia the foundations of the first great and permanent black empire of modern times. The people are Semitic in origin. Their men have courage and conviction, they are good soldiers and horsemen and agriculturists. The armies of Italy were as nothing before their warriors. Recently Menelek showed his statesmanship in demanding that before England or Germany or France or any other nation could have a permanent standing in the building of the 750 miles of railroad from the coast to his capital, there must be a perfect guarantee that the road would be international, giving the same privileges to all, and that the permanency of his empire should be guaranteed.

On the West coast below Morocco, extending 2,000 miles to the Congo, we have Sierra Leone, Liberia, and the great colonies of France and Germany and England. Here great colonial empires are being founded with multitudes of people, and resources in minerals and native products of such wealth as the world little dreams.

Then there is Central Africa, the great body of the continent, where dwells the last section of barbaric heathenism to be

attacked by Christianity. I never think of that great section of the earth without a prayer to God that the church might come to feel its responsibility in its behalf. There it is, with only here and there a missionary. Gradually the governments along the coast are filtering in and the same influences are touching it from the South and from the North. There is now protection nearly everywhere for the messenger of the cross.

Lastly we have South Africa, which is called the white man's Africa because here already, under the flag of Great Britain, there are being developed splendid cities and an increasing population of as fine types of civilized white people, chiefly British and Dutch, as are in the world. In South Africa there are a little over 1,000,000 white people in the midst of a population of perhaps seven millions of blacks. That section is larger than all of the United States East of the Mississippi River. Germany has her section in the Southwest, Portugal still larger sections on the East, but the great body of that vast area is included in six British colonies—Cape Colony, Natal, Bechuanaland, Transvaal, the Orange River Colony and Rhodesia. Here is to be another great and possibly the last center of Anglo-Saxon civilization. Here are the greatest gold and diamond mines in the world. Here is one of the best cattle countries on earth, and agriculture, under the latest scientific methods, is being pushed forward. Great Britain is giving her very best statesmanship to that section of the continent, and Northward will go, in the years to come, as railway progress and populations increase, the molding and civilizing influences of Christian government.

Every tenth child born in the world looks up into the face of a black African mother. It is estimated that there are 150,000,000 of black people in Africa. These vary in types and racial peculiarities as much as do an equal number of white people. It is absurd for us to think that all black people are alike. Enough has already been learned that under favorable conditions the chief peculiarities of great tribes will assert themselves with commanding force. Some are agriculturists, others are warriors, others are more literary in their tastes, others are mechanics and others seem born to rule. The physical vitality of the native African is a marvel, and wherever good government is established they rapidly increase in numbers. In the

midst of these 150,000,000 of blacks are not more than 1,500,000 whites. Of these latter more than two-thirds are in South Africa or scattered as traders or missionaries along the coasts or along the backbone of the continent, in the midst of the great lakes on up to Egypt. But the government and redemption of Africa is in the hands today of the white man, and will probably be for many generations. India is sending over her surplus populations into the East coasts of Africa. Already there are 300,000 of them and many of them are becoming wealthy and prosperous. The time will come when the Methodist Episcopal Church will have an Annual Conference among the Indians of Africa. The Chinese are also in South Africa. Already there are 50,000 laborers and more to go.

Africa is and will continue to be the black man's continent, and as the peoples multiply the proportions in the future will not vary much from the present. The future of Africa is the future of the black races of the world. The best statesmen of all nations whose flags float over any part of the African continent realize that the one abiding and ever serious problem in the government and commerce of Africa, is the native race question.

Such is the continent and its people, vast in extent, great in numbers and various in colors and conditions. I wish you could see the continent as I see it now. Night and day visions of the continent and its people are with me. I thread its rivers, climb its mountains, traverse its plateaus, follow the lines of railways as they gradually move from the coasts toward the interior, and trace its steamship lines as they bear to the continent the manufactured wealth of the world and take from it hundreds of thousands of tons every year of its raw materials. I remember that in the near future there will be hundreds of millions of people and that the condition will be one of prosperity or of continued barbarism in proportion as the principles of our holy faith are recognized under all flags, and are made practical in every form of trade and are given efficiency in right social conditions.

Why was it that God left that vast continent with its people so long unknown to the world? I never grow tired of asking that question or attempting to answer it. It is manifest that nations and races and continents have their times of special visitation. History has demonstrated this over and over again, and

never was it made clearer than in our own time. Japan and China are among the latest illustrations. In the case of Africa it is manifest that only in these latter days would God permit the opening up of the continent to the civilized world. Some would say that the reasons were purely physical, because Africa is a peculiar continent physically. Its rivers are not navigable far into the interior, it has no great water indentures along its coasts such as other continents have, its great lakes do not connect with the ocean as do those of North America, etc. In other words, the physical conditions of Africa are such that it could not be civilized until the railway age had come. Other reasons might be assigned, such as climate, the necessity of modern scientific methods by which alone its mines can be made valuable, or the agricultural wealth of its vast plateaus brought out, or its malarial diseases mastered. These reasons all have their place, but before them all is to be placed the fact that God would not permit the African continent, the permanent home of the black races of the world, to be opened to political and commercial exploitation, until African slavery was dead forever in all Christian nations, and until the moral sense of those nations had risen high enough to give the black man and his races a fair chance; and more than this, until the missionary spirit and faith of the Christian church were sufficient to grasp the problem of giving Christianity to Africa's barbaric millions.

But when God's time did come, how quickly the whole continent was lifted out of the mists of darkness and uncertainty into the light and knowledge of the whole world. It seems only yesterday when Livingstone made his way up along that path which I have traveled several times, up through Bechuanaland toward the Zambesi River. The Tsetse flies killed his oxen. He sent his wife and children back, and, returning, pushed on. His Scotch Missionary Board at home criticised him and said he was a missionary and not an explorer. It seems but yesterday that he told the world the story of his crossing the continent from St. Paul de Loanda on the West, discovered Victoria Falls, and passed on to the mouth of the Zambesi on the East. His story thrilled the world. Others followed, and today the work of exploring the African continent is practically finished. Then began the scramble of the nations for African territory, for as yet only a few patches in the extreme North and South and along

the edges were civilized. Germany began the scramble in the Southwest, and the work has gone on, until today, outside of the little Republic of Liberia on the West coast and Abyssinia on the East, every part of Africa is under the flag of some white nation whose people are aliens to the continent. The motives may not always have been right, but the time had come when the world needed the continent of Africa, and when the Christian Church was prepared to give it the Gospel and when, under foreign nations, good government could be assured. Africa is the last great addition to the white man's burden. I believe it is all in the Providence of God. The cry of "Africa for the Africans" means nothing, and can mean nothing for many generations to come. For thousands of years the African races lived on that continent babbling their hundreds of languages, but they have never written a book or painted a picture or of themselves developed any permanent type of complex civilization. They have never grappled with any of the great practical questions for the opening of the continent or developing its wealth.

Another great fact is the sudden growth in methods of transportation. Fifty years ago there were only a few sailing vessels touching the continent. Now there are twenty-three steamship lines girdling its coasts with their fleets of modern steamships. A few years ago when Mr. Rhodes spoke of a railway from Cape to Cairo people laughed at him. But he was one of the men that could afford to be laughed at. Men who think in continents, believe in God, have faith in their nation as he did in Great Britain, believe in the principles and policies of Christian civilization as his preacher father taught him, need not care when the multitudes laugh at his suggestions. Of the 6,000 miles of that great continental line from Cape Town to Cairo fully 4,000 are already built, and in a few years there will be a continental system of railways with its great central trunk line passing from Cape Town in the South Temperate zone through the tropics into the North Temperate zone to Cairo, and there will be many branches connecting with this central line from commercial and political centers scattered up and down both coasts. Beyond these there will be other methods of transportation throughout the continent until it will be possible for the missionary of the cross, by train or stage-coach, or along great caravan highways, to go upon his holy mission to almost every square mile of the great continent. (Great applause.)

I have already mentioned the question of government. This is improving everywhere. There will be mistakes and there will be reflex barbaric waves that will check the onward march of civilized rule, but there will be steady improvement. The means of communication now by telegraph and cable are becoming so complete between the capitals of the various nations ruling in Africa, and their representatives in every part of the continent, that the doings of each nation are closely scanned. Great wrongs are quickly condemned, methods of administration are being continually discussed, until it is impossible for a nation to retain in power a manifestly incompetent official, or to permanently pursue an unchristian policy, without being condemned by international public sentiment.

Modern science is doing great things for Africa. The visit of the British Association for the Advancement of Science to South Africa in 1905 was a notable event. There were about 400 in the company, many of them specialists in scientific studies. They traversed South Africa in their three special trains, with sleeping and dining cars, lighted with electricity, with as much comfort as you travel in America or Europe. It was my great honor to be recognized as a member of that body. The lectures and addresses in different cities in the many meetings held, covered almost every phase of special study as applied to country, climate, races, government, religions, education, mining, agriculture, animal and plant life, and geology. They visited Victoria Falls, 2,000 miles North of Cape Town. These falls are one of the greatest physical wonders of the world. Just below them the highest bridge in the world, with its 650 feet span, hangs like a spider web over the waters of the narrow gorge 420 feet below. On that bridge stood many of the distinguished visitors, as President Darwin declared the bridge open for the commerce of the world. Who would have dreamed that here, where only a few years ago there was only barbaric heathendom and that in the Torrid Zone of Africa, where we have been taught that white men can not live at all and prosper, representatives of the greatest scientific association of the world should meet and give their benediction to one of the greatest mechanical triumphs of the modern mechanical genius. One of the largest electric power plants in the world is already projected, proposing to give power for mining and other enterprises in a radius of hundreds of miles. (Applause.)

Medical science is doing wonders in tropical Africa. We have reached the period in the world's advancement when the nations which represent the wealth and Christian civilization of the world living in tropical zones have before them the task of uplifting the less favored races, of vastly greater numbers than themselves, who dwell in the tropical and more unhealthy sections of the world. The sacrifice of white men's lives in the past few years in this enormous undertaking, is something appalling. As a result in London and Berlin and Paris and Liverpool, there are found schools for tropical diseases, and in every great center in Africa are found well equipped hospitals manned by picked medical scientists. The results already have been wonderful. The discovery of the relation of the mosquitoes to the propagation of malarial diseases is one of the triumphs in modern science. The sleeping disease, and every form of parasitic life in the tropics, not only as affecting humanity but as affecting animals, birds and plants, is being studied. One of the most interesting matters in the study of Africa are these medical scientific centers. There good results are only begun, but already enough has been accomplished to indicate their providential relation to vast continental and racial problems.

It would be interesting to go somewhat into detail of the rapid development of commercial life in Africa, but time will not permit. It will not be many years until the United States will be selling every year \$50,000,000 worth of her products on that continent.

These few statements suggest to us how quickly God had prepared the way for His kingdom in Africa when the providential hour arrived for the redemption of that continent. Nations are His instruments. New and great colonial empires already have their beginnings in this new world. Back of them are the statesmanship, the diplomacy, the wealth, the scientific and commercial forces of great nations. King Edward, the Kaiser of Germany, the President of France, and their international associates take large personal interest in their representatives in Africa, that they should be capable men, and, in all their counsels the possibilities and welfare of the black races are discussed. Not all representatives are good men, not all measures are right nor policies wise, but these are the exception.

And now we have before us God's latest challenge to the

church. There is the continent and her peoples, wide open doors everywhere. What shall be the answer of the church? Shall the cross of Christ have the right of way? The Christian Church must give answer to this. Shall the governments of Africa not be strengthened and directed in matters of conscience? The old way with subject races was slavery and the lash. The new way is good government, fair dealing, the church and the school. Will the Christian Church see to it that the new way shall have a chance in Africa? Better that the native African multitudes had not been touched with Christian civilization for another thousand years than that they be left entirely to the demoralizing influences which, in spite of the good done, always accompany modern commerce, without the presence of the Christian Church to aid in the administration of law and to give to the people instruction and advice in their struggles incident to a change of social conditions.

The Christian ministry with its church and pastor, its literary and industrial schools with their teachers, and the Christian physician and nurse should be everywhere side by side with the man of commerce as he threads the continent in searching wealth; and with the man of government who everywhere touches the people with authority.

Morally speaking, three great forces contend for permanent dominion in Africa. First of all there is barbaric heathenism. This is a far more powerful and persistent and better organized force than many believe. For thousands of years these vast millions of humanity have lived with their strange beliefs. In many respects their native laws are excellent. Everywhere there is evidence that fundamental principles of right and wrong are understood, and in the administration of justice by their native courts there are often remarkable illustrations of ferreting out evil and punishing it. There are no atheists among the native populations of Africa. They all believe in a supreme power, but they have no proper conception of what that power is, and think it so far away as not to be interested in them and that they can do nothing to influence it. On the other hand, they are intensely spiritualistic in their beliefs, and in ways often strange and grotesque and sometimes cruel, they seek to propitiate the evil spirits which they believe are all about them.

As yet the Christian or scientific world knows but very

little about the real native African. We have only just skimmed the surface of a vast unknown field. Recently specialists of high order are beginning to study different phases of life and character among the native Africans. The number of these invaluable students of black humanity will increase, and the collation of their conclusions by scientific associations will bring to us invaluable results. Some excellent work has been done on the languages of Africa. We have learned that one of the most remarkable things about the barbaric African races, is the high character and permanence of their principal languages. These are destined to be mediums through which Christian and secular literature are to find their way to the people, and as a practical result the minor dialects will pass away. Ethnological questions affecting the native peoples of Africa are also beginning to be discussed intelligently.

The vision before us now is of 150,000,000 of barbaric heathen people, who have lived many centuries, we know not how many, babbling their languages, fighting their battles, developing their strange doctrines as to this life and the future, as yet but little known as to their finer qualities and practically untouched by the uplifting influences of Christianity. The church of God as a whole has not yet opened its eyes either to the vastness or the seriousness of this problem. We are hardly beyond the era of sentimental enthusiasm, and have only begun to talk about the really great and fundamental difficulties to be met and overcome in giving the Gospel and its civilization to Africa. Other heathen countries have a native literature. Africa has none. Other heathen countries have types of civilization, some of them hoary with age and in some respects surpassing our own. In Africa one is everywhere impressed that he is in the presence of an arrested development. You will meet some wise old black barbarian who will tell you, that he knows very well that their ideas and customs are not right, and that away down beneath them is the truth. The difficulty in meeting this question of barbaric heathenism in Africa is to find some common ground on which to stand and from which to appeal for a recognition of the truth. Gradually this will come, but the process has hardly begun. The first demand of the hour with the Christian Church for Africa, is more serious thought, more profound study, more patient investigation, more earnest prayer and more consecration of cultivated lives to the work of its redemption.

I will not insult the intelligence of this audience by seeking to prove that the sons of Ham are capable of better and higher types of organized political and social life, and of loving God and carrying into their homes and social conditions the best results of our holy faith. The time has come to cease speaking of "inferior races." Least of all should the white man fail to remember who his ancestors were in Northern Europe centuries ago. History teaches that the least favored races of one age are often the most favored in some succeeding age. The permanent foundations of the first great black empire are probably being laid in Abyssinia by those Semetic native Africans. Here and there among the few things we are coming to know of Africa is that there have been some great black generals, some marvelous attempts in the development of cities. More such illustrations will come to the light as we dig down into the past, and what the next few centuries may bring to the African races in every department of human endeavor, will without a doubt show that while they have their peculiar types as a section of humanity, they are children of God, and as such will have their place in directing the world's future. (Great applause.)

The other great organized force contending for supremacy in Africa is Mohammedanism. I think this religion, with its worldwide organization and enormous influence among a very large section of the earth's population, should be studied with far more intelligence and ability, especially in our Theological schools. It is the one force that will stand longest against the Christian religion. They have their Scriptures in which there is very much of truth. They have great schools and the devotion of its adherents to their religion is one of the marvels of the centuries. I need not in this presence discuss its doctrines or its methods or the permanently withering influences with which that religion curses the nations and lands where it has dominated for centuries. These are well understood by intelligent Christian leaders and teachers, who have studied the subject in the books, or visited Mohammedan countries. There is a legend that Mohammed was found one day upon his knees with his face toward Africa and was weeping. On being asked why he was so affected he replied, "In yonder land we shall have many peoples in the future." His prophecy came true and today all North Africa is in the grip of Islam. The sword,

its aggressive instrument in the past, has been wrested from its grasp by the Christian nations who now rule Africa, but on the other hand it has adopted the methods of persuasion, and is pushing forward with tremendous energy its teachers, not only throughout North Africa but far down both coasts. In Cape Town, far to the South, there are mosques and many Mohammedans from among whom parties make pilgrimages to Mecca every year. It is only stating the truth when I say that in all probability far more native Africans are being drawn from barbaric heathenism into the ranks of Mohammedanism every day than are being Christianized. There are many who think, and I am one of them, that the final great conflict between the followers of the Cross and the Crescent will be waged on the African continent. It is coming to be a common thing for Mohammedans to plant their teachers and schools in the immediate neighborhood of Christian missions. They teach there is but one God and in many respects they teach sobriety, and we must acknowledge the fact that the most powerful and widespread force in Africa today against the use of alcoholic drinks is Mohammedanism. Not all their followers are true to their teachings in this respect, however. At Lagos, that great native English city of 50,000 people on the West coast, a mosque costing \$25,000.00 has been built. A native black Mohammedan gave the first \$5,000.00. At the dedication the Sultan sent from Constantinople a special messenger with a gift. In Liberia the Mandingos, a splendid race of people, are being completely Mohammedanized, and their teachers and schools are being multiplied. The seriousness of this Mohammedan question in Africa is vastly increased when we remember how very small comparatively have been the results of Christian efforts up to date among Mohammedan peoples in Asia and Europe.

Over against these two great organized forces, barbaric heathenism and Mohammedanism, and beyond them the defects of human government and the tendencies of human nature to go away from all beliefs in God or the future, stands the Church of Christ. How great the issues, how overwhelming the responsibilities; and yet whatever those issues are or whatever responsibilities are met in grappling with them, God holds the Christian Church responsible for their solution.

Shall the increasing millions of native Africans in the future

continue to dwell in barbaric heathenism, or shall they become followers of Mohammed, or shall Christianity give them its blessings and civilization?

God has answered this question so far as He is concerned. Christ has died, His revelation is complete and the power of the Holy Spirit to redeem is unquestioned. But on the other hand, human instrumentality is an essential factor in the redemption of the race. Since Christ came there have been many epochs in the history of the church, as well as of individual races and continents and nations, when, because God's people failed to do their duty, there has been defeat and retrogression. The decay of the Christian Church in North Africa is a standing illustration of this tremendous fact. Again in our day, under far more favorable conditions, the continent of Africa is held before the Christian Church and God's special appeal in behalf of its peoples and races, is heard. What shall the answer be? If the church of our generation does its duty, then the continent will receive such an inflow of Christian forces, backed by Christian governments, strengthened by Christian commerce and science, and diverse industries, as will certainly insure in a few generations its Christianization. On the other hand, if God's challenge is not responded to, the golden hour and the opportunity will pass, the church of today lose the joy and reward of duty accomplished, and Africa must look to the faith and resources of some future generation for its redemption.

The demand of the hour in the redemption of Africa, as in all great movements, is competent leadership. Two names stand out in our day as representatives of types of men, essential in the saving of any continent, and those names are David Livingstone and Cecil J. Rhodes. The first was a missionary statesman and the second the statesman missionary. David Livingstone was an ecclesiastical statesman who understood the relations between government and commerce, and the direct preaching of the Gospel. When his home Board criticised him for leaving a station and journeying Northward he said, "I will open a way toward the heart of Africa for commerce, and then God's messengers can follow." He has not left a single station of importance founded by himself in Africa, but he gave such an impetus in thought toward Africa, and its vast possibilities as to startle the world and to make it possible for every civilizing movement to enter the continent.

Cecil J. Rhodes was a statesman who thought in continents, who believed in God and the country and who never doubted the efficiency of the religion of Jesus Christ which his father preached. When asked in the height of his power what his ambition was, he said, "My ambition is two-fold; to do the largest possible thing for barbarous humanity and to do all in my power to unify the English speaking races of the world. When this last is accomplished there will be universal peace." In carrying out the first part of his ambition, he planted the British flag over 700,000 square miles in South Central Africa, and by insuring success of the Cape to Cairo Railway he made certain in another generation a continental system of African railways. The founding of the Rhodes scholarships, by which two men from every state and territory in America shall be supported perpetually in Oxford University, was one of the methods by which he proposed to unify the English speaking races of the world. He never allowed a missionary to leave his presence without financial aid. In my last interview with him he said, "When you come back from America I will have a list for you of those who will help you, and my name shall be at the head." No one can tell how many thousands of dollars a year that would have meant to missionary work in Africa if he had lived. When he was dying in that plain cottage by the sea on the Southern end of the continent, a friend telegraphed asking if he could do anything to comfort him in his sufferings. He sent back word requesting his friend, who was a Jew, to found a scholarship in the school at Kimberly for the education of young men, and it was done. One of his last sentences before dying was, "So much to do, so little done."

Of the success of Christian missions in Africa, in so far as they have been prosecuted, there is no question among those who have studied their results. In far South Africa, where there have been missions for the last 50 or 75 years, we have positive results as to the capabilities of the negro races in the home of their fathers. Some years since Lord Milner appointed twelve laymen, who had spent from 25 to 50 years in the service of their different colonies among the natives, as a Commission to study the whole native question in South Africa. They gave two years to their work. They were not ministers or missionaries, but laymen in charge of great governmental interests. Their report is

the most remarkable document yet published concerning the black races of South Africa. The report demonstrates the permanence and certain increase of the native black people under good government, that polygamy among them is decreasing, that the Christian religion is a success among them and must always be a permanent factor in their uplift, and that Christian missions are indispensable to their civilization.

One of the suggestions in that report was the establishment of an intercolonial school that should be fostered by the government as well as supported by the natives themselves. The school is to give advanced instruction to native blacks and especially to prepare teachers for their people and encourage industrial training. The outcome of that suggestion was a meeting not long since of the chiefs and head men of the civilized and partially civilized native tribes under the British flag in South Africa. The meeting continued several days and their proceedings are published first in their own language and then translated into the English. The outcome of that remarkable meeting was that they heartily approved the establishment of such an institution, and a proposition that among themselves, that is, the native blacks who have been under civilized rule for a few generations, they would raise \$300,000.00 as an additional sum to what the governments are to provide. What has been done in farther South Africa among the native blacks, will be done all through that continent in proportion as good government and the Christian Church do their duty.

We are in the midst of beginnings in Africa; beginnings in government and commerce and in missionary efforts. What will there be in fifty years from now? A few months ago I went to Victoria Falls and crossed that wonderful bridge. I stood where Livingstone stood and looked down over the falls from the place where he first looked, and made his calculations as to the height and width of that marvelous phenomenon. But I was not satisfied with that, but went to the end of the railway, nearly 2,500 miles North from Cape Town. Some day I expect to go in a palace car the whole length of the line to Cairo, 6,000 miles. Leaving the falls I had to ride in the hot sun amid luggage and lumber on a construction train. I saw the Governor of Northwestern Rhodesia. He said, "We want you. We believe in you and the church you represent. We believe in America and

we want you to establish another great industrial mission station North of the Zambesi; all the land you want is yours and all the co-operation possible by the government shall be yours." At the end of the road I went out alone in the starlight and looked toward the heart of the continent of Africa, and I saw a vision of what I believe Africa will be in the next fifty years. I will not undertake to describe it to you. I have already overspoken my time. But that vision will come true; that railway system will be completed; those great plateaus will be cultivated; those African tribes will have Christian leadership. There will be cities, towns, schools and churches; and all of Africa will look up into the face of Christ and recognize Him as its Savior. (Great applause.)

The Benediction was pronounced by The Rev. Stephen J. Herben, D. D., Editor The Epworth Herald.

TUESDAY EVENING MAY EIGHTH

ALUMNI BANQUET

DR. DAWE, PRESIDING

The Banquet

The banquet was held in the parlors of the First Methodist Episcopal Church. At the opening Dr. Dawe presided, introducing later the Rev. Alfred E. Craig, president-elect of the association, who then had charge of the program. About 300 were present. Professor Bradley offered the invocation. Professor Stuart acted as toastmaster.

INVOCATION

BY PROFESSOR BRADLEY

Almighty God, Our Heavenly Father, Thou has been mindful of Thy children in all generations. Our fathers trusted in Thee; Thou didst help them to lay broad the foundations of this school, and Thou didst help them to build thereon. Thou hast helped us, Thy children, as we have sought to continue the work they committed to us, and soon we in our turn shall commit this sacred task to generations to follow. After fifty years of Thy mercies to us as a school, we gather at this family reunion to recall Thy goodness and to seek Thy blessing. We meet in this room, hallowed by the touch of precious memory. We pray that all that is done and said by us this night will but show our appreciation of Thine inestimable gifts.

We pray that upon the trustees of the school, upon the faculty, upon the alumni, scattered throughout the wide world, upon our friends, and upon the families and congregations represented here there may rest Thy divine blessing. Bless us as we talk together of Thy dealings with us, and grant us grace upon the work which is to follow. Help us each to do in his place his part to extend Thy kingdom on earth, and at last grant us to sit down together in Thy upper and heavenly kingdom through Jesus Christ, our Lord. *Amen.*

REPORT OF THE ANNALIST

BY THE REV. W. B. NORTON

The annalist has the peculiar pleasure that must often throb in the breast of the postman—knowing that his message will be eagerly received whether it bring to the recipient joy or sorrow. The riches of this hour are the poverty of the annalist. It is only the absent who are expected to send greetings, and this gathering seems great enough to make the absent seem in the minority. Paul said of the churches of Macedonia that “their deep poverty abounded unto the riches of their liberality,” so, it may be said of the annalist, that his poverty may seem riches in their distribution by reason of the abundance of his liberality. The Rev. Dindsdale Young asserted his belief, last Sunday afternoon, that preaching would never be superceded by the press, basing his conclusion on the universally accepted fact that correspondence will never take the place of conversation. You are, therefore, to be congratulated on the privilege of meeting face to face many concerning whom we have on other occasions heard only by letter.

It will be of interest to know that the number of graduates of Garrett Biblical Institute, living and dead, is getting very near the one thousand mark, reaching the grand total of, approximately, nine hundred and thirty. If the report herewith given seems too meager to satisfy the interest of the brethren or the curiosity of the sisters, remember that a memorial volume is coming in which the omitted accounts of interesting events will be recorded.

The following items are taken from the returns made by the annalist or otherwise found out by correspondence.

1. THOSE REPORTED AS DECEASED.—'64, W. R. Jones, Jan. 11, 1899; '65, Jas. D. Requa, Nov. 27, 1905; '65, W. D. H. Young, April 28, 1902, at Bloomington, Ill.; '68, Wright Barrett, Nov. 8, 1898, at Kalamazoo, Mich.; '69, Valentine C. Randolph, Jan. 1, 1895; '70, J. D. Croissant, Feb. 12, 1906, Washington, D. C.; '80, M. J. Hall, May 20, 1905, Goldfield, Nev.; '80, W. A. Lawson, Dec. 7, 1899, Baraboo, Wis.; '85, Joshua Shawber; '88, James Young, March 14, 1898; '90, P. A. Reno, March 4, 1906, Sharon, Pa.; '91, W. E. Caspar, reported as having committed suicide about a year ago; '93, John C. Lang (or Long), Dec. 18, 1898 (if identification is correct); '95, Fred H. Chamberlain, July 25, 1902,

Iowa City, Iowa; '96, O'Conner C. Baird, St. Louis, Mo. (about a year ago); '97, L. M. Hartley, Cal. (reported as having occurred within a few weeks past).

2. THOSE REPORTING DEATHS IN THEIR FAMILIES.—'63, W. Ward Smith, reports death of his wife, April 7, 1906, at Cuba, Mo.; '76, O. W. Willitts, reports death of his daughter, March 6, 1906, New Haven, Mich.; '78, Charles F. Bradley reports death of his wife; '81, H. N. Herrick, reports death of his wife, Oct. 16, 1906, Kokomo, Ind.

3. MARRIAGES.—'82, T. C. Warrington reports the marriage of his daughter, Isabel, Aug. 24, 1905; '05, Theodore L. C. Suhr reports his own marriage to Miss Esther A. Lageschulte, Aug. 23, 1905.

4. BIRTHS.—'71, A. T. Needham, a granddaughter; '99, W. H. Wylie, Bloomfield, Ind., a son, April 25, 1905; '00, E. C. Snyder, Canal Dover, Ohio, twin boys, Jan. 30, 1906; '02, E. P. Swan a son, July 1, 1905; '02, E. A. Thomas, Ogden, Iowa, a daughter, Jan. 11, 1905. ('83, G. M. Bassett reports "no addition, no subtraction, no division." '91, R. H. Dolliver, "Have four boys and one daughter and all enthusiastic for G. B. I.")

5. DEGREES.—'82, M. M. Bales, Northern Illinois College, '05, D. D.; '87, J. S. Lean, Lawrence University, '03, D. D.; '87, N. H. Lee, University of Denver, '05, D. D.

6. BOOKS PUBLISHED.—'62, John O. Foster, "Paul, the Apostle." '88, E. J. Baskerville, "What Jesus Said and Did," "Worker's Guide."

'01, Emma A. Robinson, "Bible Stories." "Making Men and Women," "Shorter Studies of Old Testament Heroes."

7. CHANGE OF CONFERENCE RELATIONS.—'67, S. H. Adams, made effective, Cent. N. Y. Conf.; '78, E. L. Parks, transferred from Rock River to Arkansas Conf.; '87, Azor McDole, superannuated, S. Kansas Conf., since 1902; '00, G. W. B. Snell, transferred from N. Minn. to Upper Iowa Conf.; '91, W. A. Shanklin, transferred from Phil. to Upper Iowa Conf., Pres. Up. Iowa University; '93, W. T. Scott, transferred from S. W. Kan. to Kan. Conf.; '95, E. A. Stickleman, supernumerary, Rock River Conf.; '96, L. E. Simes, transferred to S. W. Kan. Conf.; '08, G. D. Clifford, transferred from Ohio to St. John's River Conf. Florida; '99, J. W. Snapp, transferred from So. Kan. to N. W. Kan. Conf.; '02, B. H. Fleming, transferred from Cal. Conf. to Mich. Conf.; '03, O. S. Baker, transferred from Rock River Conf. to Iowa Conf.

INTRODUCTORY

DR. DAWE: In harmony with the report of your nominating committee, the Rev. Alfred E. Craig of Columbus, Ohio, has been elected President for the coming year. I take great pleasure in introducing to you Rev. Dr. Craig. (Applause.)

DR. CRAIG: It is a great pleasure to greet so large a company of the sons of Garrett this evening. The duty laid upon me on this pleasant occasion, however, is a very easy one as its labors are already farmed out. I shall not detain you, therefore, with any elaborately prepared extemporaneous address. (Laughter.) Those of you who carefully studied Dr. Terry's Biblical Apologetics, no doubt have a clear and distinct recollection of the creature with seven heads and ten horns that so frequently stepped before us. I shall find this evening a creature with simply one head, and possibly a few little tales. (Laughter.) It will be sufficient to guide the affairs of this evening, and as it is an occasion of memories, as Shakespeare said, "We could all unfold tales of pleasant recollection." Many are the sons of Garrett who are capable of directing the thoughts of this hour; but there is one however, who is to the manor born. It is my pleasure to introduce as the Toastmaster of this occasion, Dr. Charles M. Stuart of the Class of 1883. (Applause.)

DR. STUART: Let us rise and sing one verse of "Mine eyes have seen the glory of the coming of the Lord," and while we are singing the members of the graduating class may bring their chairs into the main room. (Two stanzas of the hymn were sung.)

DR. STUART: Mr. President, Reverend Father (Bishop McDowell), and illustrious children of Garrett. The Committee on Program came to me and said they wanted this toastmaster business done the worst way. When I referred the matter to the President he said, "If they want it done the worst way, you are the best man to do it." (Laughter.) When I pleaded I hadn't anything to say, Bishop McDowell generously said, "Why, that is Stuart's autobiography!" (Laughter.) And yet it would be ungracious of me on an occasion like this not to be willing to say just a word, to bridge over between speeches, so that an atmosphere may be created in which the brilliant lights which are to follow may shine with their appropriate lustre. (Hear! hear! and laughter.)

DR. LITTLE: Don't start in so high a key!

DR. STUART: So I am going to do the best I can, and

yet before beginning the prescribed feast of reason and flow of soul which is to follow, I have something of a surprise for you, one that I am quite sure you will enjoy to the full.

A VOICE: We're full now! (Laughter and applause.)

DR. STUART: That is the reason this brother is so sad, he is more'n full. (Uproarious laughter and applause.) There has been no opportunity for the visitors to examine satisfactorily the graduating class, and in order that we may satisfy the visitors who are here, I would like to ask them, What is the matter with Cumnock?

THE GRADUATING CLASS: He's all right!

DR. STUART: What is that? Who is all right?

THE GRADUATING CLASS: Cumnock! (Great laughter and applause; cheers were called for and given.)

DR. STUART: I have great pleasure not in introducing to you but in announcing to you that the prince of the men of his profession, not only in this country but in the world, and the idol of the Campus of the Northwestern University, will read for you. (Cheers.)

PROFESSOR CUMNOCK: Dear Brethren: I am glad to see you here indeed tonight. (Cries of "louder.") I have just been trying to think of some short poem,—

A VOICE: No, a long one.

PROFESSOR CUMNOCK: The time is too far spent,—that would embody in my opinion the spirit and the manliness and the moral standards of the students of the Garrett Biblical Institute. I think I have a little poem that will do that. I will read it to you:

The Professor read, "For a' that and a' that."

Professor Cumnock's reading elicited prolonged applause; and he read "Cuddle Doon," to the great delight of the gathering.

DR. STUART: I would like to add my own testimony to the conviction of the class with respect to Professor Cumnock, for my office happens to be immediately below his room, and I

can testify that so far as I know the theology that comes from that room is altogether sound. (Great laughter and applause.) I will call your attention to the general trend of the program. You will notice it is designated "Garrett Memories," and the Program Committee selected speakers to pay tribute to the school in the light of reminiscence. We have for the first toast "In the Beginning." It is our rare good fortune to have with us one who knew the founders of the school. A noted lecturer said once that when he was visiting London he met a very old man who said that as a boy he had gone to call on the great Doctor Johnson. He went to the door, but at the critical moment found his heart giving way. He finally walked up the steps and pulled the bell, and pretty soon he heard the "splock! splock!" of some one walking along the hall. Knowing that this was the old man himself, the little fellow's heart failed him and he fled without ever seeing the great Doctor Johnson. The lecturer, drawing himself to his height, said, "I count it one of the great privileges of my life to have met a man who heard the 'splock' of Doctor Johnson's feet." We are to have the pleasure tonight of hearing from a man who knew personally the famous Dr. Dempster; and I ought to say, and you won't mind my saying it, I am sure, that the name of the speaker is more warlike than his character. (Laughter.) For over forty years he has been a distinguished and successful messenger of the Gospel of peace to India; Dr. J. W. Waugh of the Class of 1859.

IN THE BEGINNING

BY DR. WAUGH.

"Come back with me to the first of all,
Let us lean and love it over again."

Mr. Toastmaster: In India there is a story that on a certain occasion a blacksmith was shoeing an elephant and a colt coming by lifted up his hoof. I feel much like that colt. The question is, "In the Beginning." Come back with me to the very first, the first building, let us live it over again. I am afraid to put any other construction on this than that. We must take it in that light.

I have a very vivid recollection of the men of this institute

FACULTY.



M. S. TERRY.
1884-



C. F. BRADLEY.
1883-1901.



CHARLES HORSWELL.
1887-1903.



C. W. BENNETT.
1885-1891.



from the year 1857 on. We had a glorious faculty then as now, but the great light of that faculty was Dr. Dempster of glorious memory. He was a wonderful teacher, a great thinker, a marvelous orator. I heard Bishop Foster say that he had studied and watched Dr. Dempster to see where the secret of his wonderful power lay, and he said that after watching and hearing him a number of times that he thought it was in his wonderful expressions, the choice phrases which he used, besides the spirit which was behind it all. When he would describe something, he would say that it was clear and bright as a sphere of light, and Dr. Dempster would open up his countenance in a way to throw a great headlight upon it, and sometimes he would say, "Rock, firm as the rock by the ocean side," "Beautiful as the sun," "Bright as the sun." He said his speech was filled with these wonderful expressions, and he had back of that a wonderful philosophy and a knowledge of those things which made him a great man, a marvelous man, a great orator. All felt the power of Dr. Dempster who were brought under his teaching. All did not imitate him, did not get to that place. We had some men in the institution at that time who would not quite follow Dr. Dempster. I remember one good brother who criticised the Doctor's spelling. You may know, perhaps, that Dr. Dempster was not good at spelling; he was good in other things but not in spelling. The brother said, "Dr. Dempster, I think you used a word that is not in the dictionary," and the Doctor said, "What is it, brother?" He said, "I have looked all through the dictionary and I can't find it." He said, "What is the word?" He said, "It is psychology." The Doctor said, "Perhaps you did not look under the right letter." He said, "I have looked under Si and Sy and I can't find it." The Doctor was good in psychology.

I want to say in regard to this first half century that we must treat it better at least than the gentleman who had buried his wife and lettered upon her tomb, "My light has gone out; thou, the light of my life, hast gone out." He went on a brief journey and got into an entanglement that placed him in a queer position to come home; he married another woman, and he wrote to a friend and said, "Do something to help me to come home without disgrace; you know that stone out there with that inscription, 'Thou, the light of my life, hast gone out!'" And

the friend wrote on the stone underneath, "but I have struck another match." (Laughter.) I was wandering around today through some landmarks of the old time. I would speak of all the professors of that time, Dr. Goodfellow, Dr. Kidder, Dr. Bannister, Dr. Hemenway—they were the four giants before whom we stood and trembled. I found very few landmarks. Even the men I watched here today seemed to have grown so tall, at least a very large number of them, and the way I view it they have grown up to their hair, and those who have not accomplished anything much seem struggling yet to accomplish that! I went up and tried to find the ruins of the great square hall, three-storied, painted white, one coat of paint, that old Dempster Hall; I could not find a shred of it; it has either been blown into the lake or it has gone up into flames. When I came here we struggled up through the woods, not trees but woods in this campus, a large portion of the way, and when you got up here in those days to where the library is you came to a small house and a little cowyard. Now, the plan was to get in between the house and the little barn or stable where Dr. Dempster's cow was kept, and go in and go to the building; if you got to the front door, you would be all right, but if you got a little to the left, you would strike the cow which gave the milk for the establishment. I showed quite a number of students myself, after I came here, the way to get to Dempster Hall. One of the students,—he still lives, but he is not here tonight,—heard there were bears in the woods, and one evening he thought there was one after him, and he tied his bundle around his neck, climbed up into a tree and staid there until morning. (Laughter.) That is an actual experience.

We had a great deal of the missionary spirit here. Missionaries were not known in this country, none had gone out from here, and a letter came from the Rev. Dr. Butler in 1858 to Dr. Dempster, and he called us into this room and read the letter Dr. Butler had written from the top of one of the palaces of the city of Lucknow, in which he said, "Send out at once five missionaries." The students were assembled in the chapel at that time, and that letter was read and it stirred them so that out of about thirty students present twenty said they were ready to go if they were found to be fit, which they were not, but there were three out of that twenty that offered,

three out five were quite ready to go. Brother Downey and myself went in a sailing vessel from Boston to Calcutta. In those days we carried ice from Boston to Calcutta to keep the people cold. When Bishop Thomson came there to establish the conference he said, "I do not bring you ice but the love of your brethren in America." One of the best things I have ever seen is the extraordinary missionary spirit which has been here, for a large number have gone out to the various parts of the world from this institution.

We had in those days a very large number of students who had come from country schools,—there were no others here at that time; and there was a fear on the part of the faculty that they would not be able to win our educated men; and I remember the sort of reception I had when I came here and they found I had by some chance or other got hold of a bachelor of arts certificate or sheepskin, and one of a master of arts, and I was known among the students as the man who had the degree, and that thing, one of the professors wrote me, gave them great hope for they were fearful they would never be able to get in those that had been to college elsewhere. Just after I left they came in here, and since that time the institution has been sending out men of might and power and education, giants in theology and in the sciences and everything of that sort. There were only about one hundred and fifty people in the town and all these buildings have been built up since that day. The memory of that day of early things and small things is precious to me and I shall never forget it but love it yet. (Applause.)

DR. STUART: Luther says that next to the preacher, the most important functionary in society is the teacher. We believe that they are especially united in the next speaker, Professor Heidner, of Naperville, Illinois, who will respond to the toast, "The Fateful Sixties."

"With all of brave and excellent and fair
That made the old time splendid."

THE FATEFUL SIXTIES

BY DR. HEIDNER.

Mr. Toastmaster and brethren: I am neither a minister nor a Methodist, but I am a teacher. I felt strange here in 1861 when I came to Garrett Biblical Institute, but very soon the loving arms of the students were thrown around me and the smiles of that noble band of teachers fell upon me and I felt at home, and ever since I have felt at home whenever I have met with the Methodist people. I love the Methodist Church; it is my foster-mother. The Methodist Church gave me my intellectual, my theological, my moral, my social and my spiritual education. Whatever I have been worth to the world, to make an impression for good upon my fellowmen, I owe it to the Methodist Church, and, therefore, I feel whenever I greet a conference or an assembly, and especially an assembly like this, that I am among my brothers. I studied for a minister when I was here, but the last year one of our bishops and the treasurer of our college came into my room, and they thought I must come and help them build up an institution big enough to use English or German, and they thought I was the man. I obeyed and took a very small salary. Dr. Edwards in Chicago offered me \$850.00 and said it would cost me nothing for board; but I went to teach for \$450.00 and to this day I am thankful I did not look at remuneration, but that my conscience prompted me and I obeyed and did the work that the Church, and, I believe, God assigned to me.

Now, this evening I am to speak to you on this beautiful topic, "The Fateful Sixties," and the sentiments connected with it,

"With all of brave and excellent and fair
That made the old time splendid."

Never were the hearts of American patriots stirred as they were then. During the time of the Revolution hearts were not thrilled with the cry of war and the sound of cannon as they were then. Those were years, especially the first five, of many trials,—trials of farewell when the brave and loved ones left, trials of joy when they returned, trials of mourning for those that never returned. They were years of destruction but years

of construction also. The dark shadow of human bondage that lay upon our nation was removed by the sunlight of heaven. Surely the generations of people that have the sunlight of freedom on their faces in the south can look upon Abraham Lincoln as their Moses! The motto of our country "*E pluribus unum*" was especially true in the Sixties after the battles were fought, and so it is now. The patriotic spirit pervaded not only our larger cities but even little Evanston, which was a mere hamlet in those days. Hearts were inflamed with patriotism. Never shall I forget one evening when the citizens of Evanston gathered in the little frame church, the only church the Methodists had in Evanston. There they presented to Major Beveridge a sword and a silken flag, and there was a fiery soul-stirring speech by Dr. Evans, the founder of this beautiful city. I shall never forget the touching remarks of the noble Major Beveridge. The spirit also caught the students of the Garrett Biblical Institute; a company was formed, and Charles Fowler, who was a born leader, naturally became the captain of the company. Every day they drilled, with determination on their faces, and in their ardor was manifested that heroic spirit that actuated the knights of the middle ages. But Dr. Dempster looked a little more sober than usual and after reading and praying he addressed the students. He threw not only one pailful but many pailfuls of water upon the burning fires of patriotism, and that was the end of it. I believe Dr. Dempster was right. The labor of Aaron and Hur in upholding the hands of Moses while the Israelites fought the Amalakites in the valley, was just as valuable to the Israelites as the labor of those that fought in the battle, and so the students who are studying in the Garrett Biblical Institute go forth not with the sword in their hand but with the Bible in their hand to fight the great powers of darkness, and they do not rest from the warfare until, like hundreds of thousands of boys in blue, they are stretched upon the battle ground.

A minister should exercise the virtue of brevity. I had a strange experience when I came; the second day I took a walk to look about, and as I passed along one block there was an old man who had blocks of wood, sawed about the length of ordinary cord wood, and he was working away at those blocks. I wondered what old man that was. I supposed he was working

up the wood for some of the students. The next morning when I got into chapel that same face that had been there chopping wood stood on the platform and read the Bible. I said, "Who is that?" "Dr. Dempster." "Why, that is the man that was cutting the wood the other day!" and so it was. That was a characteristic of that worthy man; and afterwards when I got acquainted with him I asked him, "Why don't you get some poor man to work up that wood for you?" "O, if I did not do that myself I would soon be in my grave." Physical exercise as well as mental work! He said when he was younger and he was a pastor he used to walk the streets with a geography under his arm. Dr. Waugh has spoken about the other teachers. Besides Dr. Dempster there was Dr. Kidder, the same genial, loving sweet-spirited man, no matter where he was, in the teacher's chair or in the social circle, that same smile rested upon his countenance. Dr. Bannister, his colleague, had a Pauline profundity of thought as he led us through the intricacies of the literature of the Old Testament. Dr. Hemenway was a model teacher; many of the best points of my teaching I learned of Dr. Hemenway. He was systematic, thorough, always the same. He was the model Christian gentleman as he will always appear in my mind and to the minds of the people. So much for the "brave and excellent."

As to the "fair," there have been a number of marriages, and we students always liked to see the ladies in our recitations, and I had the great fortune to teach a few married ladies German; one of the ladies reminded me of it today. How I did enjoy those early efforts at teaching! We were assaulted once, even in the Institute. Some of you remember that there was a ladies' seminary here. One day the ladies deserted the institution and assaulted the Biblical Institute. We saw them coming through the classic grove, and we were working in our study-gowns, skull caps, slippers, and such a scattering you never saw! Like rats to their holes we went and changed our uniforms and then met them face to face. The ladies were not court-martialed, —there were too many of them,—but the result was, the most lasting result, that two of the students were captured. (Laughter.) I am delighted to be here on this occasion. (Applause.)

One stanza of "Marching through Georgia" was sung.

DR. STUART: One of the strongest features of Garrett is its comradeship.

“What a thing is comradeship
To move you heart and soul.”

We will have Dr. W. S. Harrington, of the class of 1862, tell us about the “Brotherhood of the Class Room.”

BROTHERHOOD OF THE CLASS ROOM

BY DR. W. S. HARRINGTON.

I have been for twenty-five years in lumber camps out in the Pacific northwest, and I have supposed for a number of years that I was capable of taking care of myself. I have found my mistake this evening or tonight, for just before coming down here I was told that Dr. Shanklin, that elegant and eloquent man who is announced on this program to respond to this toast, a man whom we all know so well, had left, and I was requested to take his place. Very foolishly I did not know enough to say no. So I stand to let you look at me for a few moments.

I have studied this program somewhat carefully and I find on the page which we all examined a little time ago, and where we closely followed every number of the program and at which those at my side did so well, this sentiment which I think is misplaced, “O! for forty parson power.” That ought to be under my name if my name were here. I see at the bottom of that same page, and I do not wish to criticise the program but I suppose that every one of us here who had no opportunity in making the program feels that he could have done better, perhaps, or could have improved it in some way, although it is a most excellent program,

“Has there any old fellow got mixed with the boys?

If there has, take him out without making a noise.”

(Laughter.) I have been making a little careful inquiry, and while I have no thought of charging the majority of these white-heads and baldheads with being aged, I have found three men who are older than myself in this company, one of them two days, another two months and the third about two years. One of them is a German, one a missionary and one a layman.

I humbly suggest that if you purpose to do this with the old fellows, you take these older ones first. (Laughter.)

I am old enough, Mr. Chairman, so that my mind goes away back previous to the days when this Institute was organized. I believed in co-education then and I have never changed my opinion, and believing in co-education I have a question with regard to this program again. It speaks of the "Brotherhood of the Class Room." I suppose it was the intention of the maker of the program to embrace the sisterhood also in this theme, for in those early days of co-education there was comradeship, and that comradeship embraced both the boys and the girls; and so far as I am concerned there was a spirit of comradeship that was begun and was fostered for some years, and fifty years ago, the very year this Institute was founded, this brotherhood, if you please, so ripened that she who is now my wife and myself were married, and this spirit of comradeship has lasted through all these fifty years; and it is so strong today that I might say with the poet,

"Were I the monarch of the world
With thee to range, with thee to range,
The brightest jewel in my crown
Would be my queen, would be my queen."

(Applause.) I am very certain, Mr. Chairman, that there is no better illustration that you can find in this company of comradeship, the "Brotherhood," if you please so to speak it, "of the Class Room" than that which I have just given you, for it has lasted through the years previous to marriage and all the years since.

Forty-seven years ago I came to the Institute. I was green and I knew it. (Laughter.) I had been raised on the prairies; I knew how to break the sod; I knew how to milk the cows; I knew how to swing a cradle from morning till night; I knew how to teach a school in the district where they were noted for throwing teachers out of doors,—I could do all that, but to come here and study in this school, I realized my own condition, and I did not find the rest of them much better than myself. (Laughter.) We had a cartoonist in the school at that time, and he was a cartoonist; and one day he drew on one of those deep lectures of Dr. Dempster, of which Professor Heidner has spoken so pleasantly,—he drew a cartoon; it was a machine, something

like a fanning mill and threshing machine combined, and Dr. Dempster was turning the crank, and a couple of the professors were feeding the machine, and our dear Dr. Kidder was brushing off and finishing up and shining up the product of the machine as it came through. Well, we needed it.

BISHOP HARTZELL: He was feeding the machine with pumpkins. (Laughter.)

DR. HARRINGTON: O! yes, we were pumpkins, I suspect. (Laughter.) Many of us acted as supplies. Some of those dear brethren have been good supplies. There is one who came out into our country a few years ago; he had been getting some five hundred dollars a year as a supply. We took it out in truck. We took it out in cucumbers, in butter, eggs, cabbages and anything that was appropriate to our green condition. Those days were strenuous days. There was poverty. Some brethren speak today of poverty. There was poverty in those days. In the three years I was here I bought but one cord of wood; I did not have money to buy more. I picked my wood up here on the beach and I carried it on my shoulder to my home, and we planned in every way we could to make a living. Just one incident! I think I will turn my back to my wife just now. There came a time when my wife needed a new bonnet. (Laughter.) I owned a quarter of a cow, just a quarter, that is all I owned. There were four of us owned the cow together.

A VOICE: Which quarter? (Laughter.)

DR. HARRINGTON: I owned the hind quarter. (Laughter.) And the cow had to be sold in order to get my wife a bonnet. She did not ask it but then it had to be done any way, so you see how strenuous the days were then.

BISHOP HARTZELL: That was hard on the cow. (Laughter.)

DR. HARRINGTON: There are many things I might say, but the hour is late and I will not take further time. (Applause.)

DR. STUART: For as much as ten minutes we have not heard a word from the graduating class. Now, the company here is greatly concerned to know concerning this class of 1906; what have you to say for yourselves?

(The Class responded with a class yell.)

DR. STUART: The next speaker and I were walking one day through the library. Pointing to the illustrious teachers whose presentments are on the wall, I said to him in that soulful way which every pupil of Professor Cumnock acquires after a while, "Here are the great men at whose feet we used to sit; what changes have come over the school since then!" And he, casting his eyes down, said, "Yes, and you are furnishing the feet now for other people to sit at." (Laughter.)

Our good friend, President Crawford of Allegheny College, of the Class of 1884, will now respond to the toast, "Ministerial Models and Modelling."

"We, listening, learned what makes the might of words,
Manhood to back them, constant as a star."

MINISTERIAL MODELS AND MODELLING

BY DR. CRAWFORD.

I suppose that those of you who live in easy reach of Garrett can hardly appreciate the rare pleasure we have who have come from a long distance to be present on this occasion. I can hardly believe it but it is ten full years since I had the privilege of sitting with you at an annual dinner. It is worth coming full five hundred miles to be here tonight. In fact, I am reminded of something which I read in the paper the other day of a Frenchman and a German meeting, and the Frenchman said to the German, "If you were not a German, what would you be?" and the German, knowing the habit of the French, said, "O! I should certainly be a Frenchman." And then the German not to be outdone, said to the Frenchman, "And, sir, if you were not a Frenchman, what would you be?" That was pretty hard, but true to his good traditions the Frenchman said, "O! I should certainly be a German." Just then they saw a son of the Emerald Isle coming toward them, looking very much like the splendid man I see to my right, and they said, "Let us ask him!" So when he came up the Frenchman said, "Pat if you were not an Irishman, what would you be?" "Faith!" said he, "I'd be ashamed of myself." (Great laughter.) Coming as I do these five hundred miles and more to look upon these

splendid sons and daughters of Garrett, with these wise men who have come in to grace the company, I say and say proudly, "If I were not a son of Garrett tonight, I should be ashamed of myself." (Applause.)

I never shall forget my first visit to Evanston. I think I have the honor of being a student in Garrett longer than any man who holds a diploma of the institution; I entered in 1877 and I did not graduate until 1884. Now, Mr. President, if there is a better record on your books, I should like to have you bring it out. My first visit was in the summer of 1877, when I came to find out what accommodations I could find here, and what chance there was. I had a good education before coming. I held a certificate to teach school in one of the best counties in the State, and I was fully convinced that I was ready to enter the theological seminary. I called on Dr. Bannister; I had heard about him for many years. I knew of his rare scholarship and of his profound learning. I may say, sir, that I had also heard about that machine; my father had explained it all to me; and one of the advices he gave me when I left home was, "Be sure that you don't turn out a pumpkin." (Laughter.) One of the things I constantly strove against during the seven years that I spent in the theological seminary here was not to turn out a pumpkin. (Laughter.) At that visit with Dr. Bannister I arranged for a room in Heck Hall, and arranged for my studies, and in company with another young man I came to the seminary. We arrived in the afternoon. After supper my piety and high purpose received their first rude shock. Some of the brothers had come back from supper before my chum and myself, and on the porch of Heck Hall they were gathered, some fifteen of them. They were not singing "Praise God from whom all blessings flow," or "Blest be the tie that binds," or anything of that kind, but no less a man than this great doctor of divinity from the Cincinnati Conference, who sits here, was leading that crowd of boys in singing, "The bulldog on the bank." (Great laughter.) I say it was the first rude shock to my piety. I had been expecting to have the great privilege of coming into close association with young saints. I knew from the expressions on their faces as I heard them singing about that bulldog that there were at least fifteen men in the seminary who were not saints. While that was a rude shock to my piety, nevertheless it gave me

courage, for I said, "Those are the fellows I am going to get acquainted with first." (Laughter and applause.)

There were some things about the seminary life that were of great interest to me,—the sober look, the almost stern look, as it seemed to me the first time I saw them sitting in their big chairs, on the faces of the professors was something I shall never forget. Notwithstanding all I have said about those young men, there was an air of real piety about the institution in those days. Mr. Toastmaster, if you remember back almost as far as I do you will recall that we began every exercise during the day with prayer or some form of devotion; every lecture was so begun. The experiences were not always as amusing as the one I had afterwards when I became a professor in a theological seminary myself. It was my second year at Gammon, and we had the habit, as some of the professors did in Garrett, of occasionally asking one of the students to offer a brief word of prayer at the opening exercises. On this particular day at Gammon I asked a young brother from South Carolina to offer a word of prayer. We were in the period of the Reformation in church history and were having a pretty hard time, and that day the brother closed his prayer in this way: "O Lord, bless our professor; help him to be patient with us; and when he has finished his work with us, take us home to Thyself for Jesus' sake." (Great laughter.) I do not know that in our religious exercises we ever prayed just such a prayer as that out loud, but we did have something of that thought.

I suppose I speak for the men who have the responsibility in our colleges, when I say that in our Christian colleges there are three things we look for in the men who come to be our associates in the faculties: first, scholarship; secondly, ability to teach; and, thirdly, positive, strong Christian character. We consider these the great fundamentals in a man who shall occupy that high position known as professor in one of the Christian colleges of this country. A man may be without the second qualification, the ability to teach, in some of our great universities where much work is abandoned to research, but in our colleges we insist, and must insist, that a man shall have the ability to teach. In our theological seminaries we propose to ask one other thing, and that is that the man who occupies the professor's chair, shall be an embodiment of the preacher spirit;

that is, a man who shall know what his calling means and shall be in thorough sympathy with the men who come to him for instruction in the purpose of their lives. I am sure that I speak the sentiment of all who were in Garrett in my time when I say that the men who were our teachers from the very beginning we felt to be thoroughly in sympathy with us. There was not only manhood to back them but an earnest and sympathetic spirit which we appreciated. Something has been said concerning the work and influence of Dr. Bannister; and I can heartily endorse what has been said concerning good Dr. Hemenway, so keen, sharp, incisive, and some of the good advice he gave us; and one other man I must speak of, the only other man besides this, I was going to say inimitable man who was here just a moment ago, Professor Cumnock, was Dr. Raymond; and the stateliness of that man not only in the classroom and about the buildings, but in this church, I shall never forget. There are brethren who remember how every mid-week he was here in his place in the prayer-meeting; and when he stood up to speak on a winter's night, when that overcoat with the cape was on him,—when we saw the thumb go up and tip that cape so that it flapped back over his shoulders, we always knew that something good was coming, and few of us will ever forget one rare occasion, which some in this room will remember,—a great funeral occasion, when the room above was crowded to the doors with sympathetic friends, and old Dr. Raymond stood up to pray. There was silence for a long time before he began to pray, and then he uttered two words, which I hardly dare to pronounce for fear I shall take from what he said,—just these two words, pronounced as I never heard them before or since, “Our Father!” and after pronouncing the words there was silence again, and the silence continued so long that I think most in the audience thought the prayer was done, for he could put everything we could think, he had put everything we could think on that occasion into those great words. I never heard them pronounced so before; I never expect to hear them pronounced again as I heard them that day, with such a glimpse of the infinite and such a ring of great royal manhood back of them. These three men, apart from that great man whose theology is sound, so pronounced by the Toastmaster, taught us all the theology we had; Dr. Bannister

gave us all the Greek; Dr. Hemenway gave us all the Hebrew, all the homiletics, all the pastoral theology, all the church history, except as he divided part of it with Dr. Bannister, the Old Testament part. Then Dr. Raymond gave us all the theology and all that went with it, and those three men were all we had. Before it came my time to take church history that wonderful and lovely man, Dr. Ridgeway, came to the institution, and it was my honor and privilege to sit at his feet. I thought sometimes he did not enjoy some of the dry pages in Kurtz's Church History any more than we did; but we never shall forget the fine delineations of character which he gave us sometimes, and above all was the rare, beautiful, lovely personality of the man. (Applause.) Four years after my graduation there came a man to whom I came afterwards in preparation for the work to which I was going, the good Dr. Bennett. I can hardly tell you of the great interest I have had in this scholarship which is to be founded in his memory. Brethren, we must not stop until every dollar for that scholarship is secured. I wish I could give all the rest of it myself! If there are men here tonight, I will join them to raise the last dollar of it before next year this time, and I will do as much as anybody else. That thing must be done, and the sooner we do it for our honor the better. (Applause.) These men were models in manliness, in scholarship, in character, manhood being back of all they did for us, and they are for every one of us an inspiration. I never shall forget one day I came back to this campus, and one of those men put his arm upon my shoulder, and said, "You are my boy, aren't you?" I had been away for some time. It shocked me a moment first, and I looked up and said, "Yes, I am, professor, I am your boy." That thing has happened to many a brother in this room. It is the spirit, and the best spirit, of our good old Garrett, God bless her! (Applause.)

DR. STUART: Dr. MacDonald was obliged to leave to make a train and we will pass to the next toast, "The Spirit of the Missionary," by Dr Stuntz, who represents us so magnificently in the new work opened in the Philippine Islands.

THE SPIRIT OF THE MISSIONARY

BY DR. STUNTZ.

Mr. Toastmaster, Fellow Alumni. I know the hour is late. I am recovering from a long illness and I have no desire to speak at length. I do desire that you shall hear what I say.

The spirit of the missionary, what is it or what ought it to be? what may it be? I find that I am introduced to you on your program in a way I like exceedingly. I do not know, sir, whether it means that I am a humble layman or whether the plain printing of my good honest Dutch name without prefix or suffix means that I am in the class of those who are great enough not to need any prefix or suffix; but I am assured by the builder of your program that this is simply one of the errors of that evil spirit that presides over printing offices, and I will pass it by.

I am very glad I can come to you and just say a word or two about what the spirit of the missionary is, and particularly as the sentiment of this toast indicates that the work of the missionary is a long siege operation. I have never been carried away unduly by the cry of the evangelization of the world in this generation. I think that cry has done fully as much harm as good. I think it is born of a spirit of impatience in the presence of a vast task which God has had patience with for these many centuries upon centuries. I am fully convinced that the reaction of spirit in the next generation when the generation that has heard that cry reiterated finds out that the world is not evangelized, that the reaction will do more harm than the enthusiasm born of a baseless watch cry has done good. You may think about that as you please. I want to say to you, and I am sure that Dr. Smyth will bear witness to what I say, after standing seventeen years among the swarming millions of China, that you can not live in many millioned paganism for year after year until you are fairly steeped in the situation, without having it writ large in your mind that the world will not be evangelized in a generation whatever you may think about it who are here in a nice fourteen-office suite sitting in a swivel chair! It will not be done.

It will not be done, brother, and the missionary who goes out with the idea that it will be done or that he will give up the job, lacks the spirit of Calvary. The spirit of the missionary, if it be the right spirit, is the spirit Abraham had and that Isaiah had and that Paul had and that Melancthon had, and that Wesley and Asbury and M'Kendree and Simpson and Dempster and all the rest of them had, and that is this, "I will go into this business for my king, and I will die and be gathered to my fathers, and be forgotten if need be, if only so I can contribute my little quota to the great sum total of victory which my king is bound to win ultimately." (Applause.) Anything short of that lacks the spirit of sacrifice, and of what my old grandfather used to call "hang-on-it-tiveness." I am a little afraid of the spirit of the missionary who wants to rush at his task and accomplish it all in an afternoon or in a decade, to get all over it all at once. The first impression, sir, which I had when I stepped off the steamer with this good wife at my side in the city of Bombay, away back in the eighties,—the first impression I had, and the impression that has survived over all others as I tried to sleep that first night amidst the multitudinous noises of that strange and pagan land, was this, *folks!* I had never seen folks before. It made me think of the man who went to New York, and a friend discovered him after he had been in New York awhile, standing up in a doorway, and in answer to the question "What are you doing here?" said, "I am waiting for the procession to get by." (Laughter.) Exactly! My dear friends, the sad thing about it, the heart-breaking thing about it, as you move up and down through Asia, is that the folks never get by, and they are steeped in heathenism and rooted in paganism and besotted in pantheism and it will take generation upon generation to uproot them, to turn their faces about, and the spirit of the missionary must be the spirit that actuated Ulysses S. Grant in the Wilderness when he said that it will take time and "We will fight it out on this line if it takes all summer." You and I must stand there, you pastors in America, you laymen and laywomen in America must stand there, and I must stand there as a missionary and say, "We will fight it out on this line if it takes all the summers of our lives and we bequeath the task to our children and to their children after them."

There must also enter into the spirit of the missionary two or three things which I will just mention and leave you to preach on some other time.

The missionary must have the spirit of the seer in the good old English meaning of the word, "One who sees." By the way, did you ever know that suffix *er*, "man," is pure Sanscrit? The great difficulty with the majority of missionaries is that they lack vision. Is not that the trouble with the pastors, brethren? they lack vision. They trot in a half bushel and never look over the edge. You take the pastor, or the missionary, or the Christian worker who is a seer, who can see far down the horizon yonder thing that is coming, and he usually is the doer, at least he is better fitted to be a doer if he is a seer. The greatest living missionary of the Methodist Episcopal Church today, of the men composing the body among whom I am a humble member and have now been during thirteen years of my manhood, living in the foreign work, James M. Thoburn, a prince at whose feet I sit humbly, is preëminently a seer, and all his life he has startled any crowd he has been in by the suggestions he has made about things that are going to happen. He has the faculty of seeing things in the right sense of that term.

There must be about the missionary the spirit of the adventurer. I remember a boy coming to me in the Upper Iowa Conference, and he is an alumnus of this school, or, as a fellow said to me out in the west a few years ago, "I am an alumni of Garrett myself." (Laughter.) This fellow, he is an alumni! (Laughter.) This fellow came to me when Bishop, then Dr. Thoburn, was talking to me about going to the mission field. He said, "You are a great fool; I heard one presiding elder say that he thought of sending you to Mason City, and that is an increase of seventy-five dollars in your salary; you are a great fool." Now, which was the fool, I leave it to you. O, brethren, if we are going to take the world for Jesus we must stand alongside noble Abraham who went out not knowing whither he went, but knowing one thing thoroughly that he was ordered of the Lord to go. When we get that order we can afford to take any adventure. I remember a young man coming to me in the Indianapolis state convention two or three years ago; I was home from the Philippines for that special work, and he called me one side very eagerly and he said, "What does a fellow get out of this thing

when he goes into the mission field?" I said, "Most of you get nothing." "My! I don't want that." I would not enlist that man for one thousand dollars; I do not want a man whose first question is, "What do you get out of it?" I want a man whose first question is, "What can I put into it? How much of an adventure am I willing to risk in the name of my Lord?"

A missionary must also have the spirit of a soldier. I think we are losing tremendously in making religion too easy in this country. I have listened to evangelists and my soul has boiled within me and I have felt like taking my hat and walking out when it has been made so easy. It is not easy. To fight the devil within and without is not easy, and when you represent to a young man, "It will be easy; we are going to take the world for Christ in about three weeks," O it is false, and when he gets on the field, and the heat comes on, and he is surrounded with hard-heartedness, bigotry and fanaticism, if you have not instilled the martial spirit into that man he will be studying the steamer lists for a boat to take him to God's country—as if there was any God's country on earth; all the world is God's country; He redeemed every foot of it. Be as loyal to America as you please, but do not insult the redemption of Almighty God by scorning any part of the earth in your service.

The missionary must be an optimist. I never knew a missionary to be of any earthly good who had any pessimistic spirit. In the face of the greatest difficulties he must have hope or he is no good, he is hardly worth the powder to blow him up. He must be courageous and optimistic in the face of everything. And, of course, he will have difficulties. Have I not seen them, don't you suppose; has not every missionary seen them? Has not my friend, Dr. Waugh, with whom I labored in India for two years, have we not seen them and looked them in the eye together? The plan must always be bigger than the work. Browning says:

"Our reach is greater than our grasp,
Else what is heaven for?"

Lastly, the missionary must be everywhere and all the time in the spirit of the evangelist. He is a winner of souls as well as a builder of states and a conqueror of difficulties. Woe be to the missionary who forgets for the fraction of a moment the

spirit of evangelism which lies at the heart of his commission!

I thank God that to so large an extent the missionary force of the present generation is actuated by or has in so large a measure the qualities which I have hastily named. (Applause.)

DR. STUART: So far the program has been chiefly reminiscent. Now we will be permitted to take a view into the future through the eyes of President Little, who will speak to us on "The New Beginning."

"Annuit coeptis: novus ordo seclorum."

THE NEW BEGINNING

BY PRESIDENT LITTLE.

I am not sure, Mr. Toastmaster, whether I can read the sentiment that has been placed here. I have been trying to make it out. It bothers me amazingly. I know that something is nodding at beginnings; I can make that out. Whether it is he, she or it, I can not tell; and if this thing did not have an end, I think we would all be nodding at the beginnings. (Laughter and applause.) When I look at the new order of the ages, it does not tell me what the new order of the ages is doing, whether the new order of the ages is going to nod or what in the world the new order of the ages is going to do; and I think that is about my speech. I do not know what the new beginning is. The new beginning is left to imagination, and I think that is probably about as good a place to leave it as we can find.

There is only one thing I know about that new beginning. If that new beginning is worth anything, it will be a continuation. If our science has taught us anything, if our history in the last one hundred years has had any lessons for us, it has been the lesson of organic life; that things do not flourish by taking new starts: that they flourish by continuing all that was noble, all that was beautiful, all that was divine in the past; that a new beginning, if it is worth anything, is transformation. A new beginning, if it is worth anything, only sheds so much of the past as is useless, carrying into the future without losing anything of that which was precious—carrying into the future all that was precious of the olden time. That much, I

think, as a historian I might safely say about the new beginning. The new beginning will be simply the transformed, the transfigured past, losing some things.

I have said once or twice in my life that antiquity does not grow anything but toughness. (Laughter.) There are some things that are tremendously tough; you can not kill them. Even some bad things are terribly hard to kill. They are pretty tough. But the best about it is that the very good things, the old good things you can not kill; they are tougher than the bad old things. The good old things are tougher than the bad old things; they will stick; they will abide; they have immortality. And so, on the other hand, I have been tempted once or twice to say that newness does not prove anything but greenness. The new thing is the green thing. I do not mean to say that every green thing is a new thing, for I know better than that. (Laughter.) But the new thing needs seasoning. My good friend "tipped" us a little Latin here tonight. When General Jackson was once to make a speech, some one said, "General, tip 'em a little Latin." And the General "tipped" them, "*Ne plus ultra, E pluribus unum, Sic transit gloria mundi.*" (Laughter.) So my friend has been "tipping" us a little Latin here tonight, and that reminds me that Horace once said something about a new poem being put away for ten years. We do not do that thing any more. The new poem—why, bless me! when I was younger, the publishers would actually charge you for publishing your book; but nowadays you can get even a new poem published without charge. It is amazing, a most astonishing feature of our age; and we have a sort of superstition about newness, about the fresh thing, even about the very fresh thing. (Laughter.) Perhaps Horace was right after all, that it is just as well to wait for a new thing to prove its right to stay in the world. If there is any part of the new biology that I like, it is the part that tells you that when the new variation comes into the world it has to fight for its right to stay there. It is not going to stay there simply because it is new, but it is going to stay there because it proves its right in the face of opposition, proves its right to stay there in the face not only of opposition, but in the face of opposition from all sides. And so I say about the new beginning, not simply that it will be a transformation of the past,

but if it is worth anything it will be an infusion of life from above, and it will be a draft upon the great reservoir of power. It will be new in the sense that it is recruited from the sources of eternal being. Now, we can run this out into detail. We can say about this new beginning and this new life of ours that we are going to shape it in this way or that, that we are going to shape our school so it will be in closer touch with social questions, that we are going to shape our school so it will be more closely related to world questions, that we are going to shape our school so that it will be more astonishing in its equipment, so that it will be more wonderful in its varieties of specialization. We may work that out into detail. But, after all, if our school amounts to anything fifty years from now, greater and more beautifully satisfactory to our Father in heaven, if our school shall be more satisfactory to our great Master fifty years from now than it is tonight, it will be because in the new beginning there are men new in the noblest sense, new in their transformation, new creatures in Jesus Christ, and yet new in that they bring to their devotion to Jesus Christ a life corresponding as to the time in which they are at work. They will be men not strangely different from their predecessors, and yet men who will dare to be different from their predecessors because God calls them to be different men from their predecessors. They will be men who will be new in that new beginning in the sense they are expecting fresh messages from the God they preach and from the Christ that they serve—not mere repeaters of things they have heard, but, as Brother Stuntz said a while ago, men that see things, that have visions of their own time, and having visions of their own time have the energy of their own time, calling upon Him Who gives them the visions for the strength by which they can make the visions come true. So let me conclude these words I say to you about that new beginning, by frankly telling you that you must leave the working out of the whole thing to the imagination. Let me conclude them by saying this: when I was a young man, a student going out into life, I had a vague sort of a notion of what the world was going to be, but when I look back upon those visions of that earlier time I see how vain they were, I see how foolish they were, and I see how inadequate they were; and if I have learned anything in the years since then, since the

time I turned my back upon the college and went out into the world, if I have learned anything in these years it has been that not only is it true to the man who trusts in God, "As thy day is, so thy strength shall be," but it is also true that as thy day is so thy vision shall be; that a man can not forecast the circumstances in which he is to act, nor can he forecast the emergencies which he is to meet. He that has the best imagination only has a faint dream of the places into which God is going to bring him, but as he moves forward he will discover that God touches his eyes, that "light is sown for the righteous," that it flashes up in his face where he needs it, that in the time of darkness suddenly there is the illumination that is necessary for him. So I say that I, looking forward to the future of this Institute, can only pray God that He may give to the school men as leaders who shall have such confidence in Him that their strength shall be as their day and their vision shall be as their day, and as He reveals to them His will, they will perform His will, not asking to see the whole scene, but asking to see that which is necessary for the day and asking for the strength which will enable them to perform the duty of the day. "Give us this day our daily bread," our Lord taught us to pray, and I think the best prayer that can enter into the minds and into the hearts of the men that have to shape the future of Garrett Biblical Institute will be just that prayer, "Give us, O Lord, give us this day our daily bread." (Great applause.)

DR. STUART: Let us rise and sing the first verse of the hymn, "In the sweet by and by"—"There's a land that is fairer than day," after which Dr. Terry will dismiss us with the benediction. The stanza was heartily sung.

BENEDICTION

BY DR. TERRY.

And now may the grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit abide with us always. *Amen.*

WEDNESDAY AFTERNOON MAY NINTH

COMMENCEMENT

PRESIDENT LITTLE, PRESIDING

The Service

The music of the afternoon was rendered by two choirs, one of male, one of mixed voices, under the direction of Professor Lutkin. Prayer was offered by Bishop McDowell. The Commencement address was given by Bishop Andrews. Honorary degrees and degrees and diplomas in course were conferred and an address to the class was made by President Little. The benediction was pronounced by Bishop Andrews.

PRAYER

BY BISHOP MCDOWELL.

Almighty God, our Heavenly Father, we rejoice before Thee that we are Thy children. We give thanks to Thee for the infinite mercy shown to men in Jesus Christ, Thy Son. We bless Thee for the witness of God which stands approved unchanged from day to day. We bless Thee for the love which is given to us in such abundant measure that we have no lack at all. How large and rich and free and full it is! We give Thee our hearty thanks for the common mercies and our gratitude for the extraordinary mercies that crown our life. We thank Thee for the truth Thou hast revealed to us, and especially for the truth as it is in Jesus Christ. We thank Thee for the way of life which Thou hast made plain, and especially for the way of life Thou hast made plain in Him. We thank Thee for the life Thou hast made possible, and especially for the life in Jesus Christ which enables Thy children to say, "I live, and yet not I but Christ liveth in me, and the life I live I live by the faith of the Son of God." We thank Thee, O God! for what the truth in Jesus Christ does for us. We thank Thee for the safety of the Christian way. We thank Thee for the beauty and the holiness of the Christian life. And we thank Thee that Thou dost not only call us to be officers and teachers, Thou dost not only give us a place in the divine family, but Thou dost give us a part in the great enterprise Thou hast, and dost take us into Thy confidence and into partnership with

Thee, giving us a share in the mighty task of bringing back to our Father's house these brothers of ours and these sisters of ours who are away from home and out of Jesus Christ. It is good for us that these influences have been thrown about us that have recalled us to our heritage. It is good for us, O God! that Thou dost put upon us the duty of calling back others who have forfeited their heritage and forsaken it; and we thank Thee, O God! for the visions Thou dost give Thy children as to what they may do by showing them what some of Thy children have done. We have been surrounded through all the days and years of our lives with a great cloud of witnesses who through faith and devotion have "wrought righteousness, have subdued kingdoms, have done the works of Christ in all lands." Seeing that we are encompassed about, help us, O God! to run with patience the race has that been set before us. And we have been particularly compassed about during these particular days with a quick and keen sense of what men can do in alliance with God to make a better world of this old world in which we live. There have come such reports to us from the sons of this old Institute of the power of God in consecrated life in city and town and in country, at home and abroad, as have quickened our faith anew and kindled our devotion afresh and caused us to reconsecrate ourselves to the high tasks given us by Christ Himself. O Lord God! for all this we thank Thee, and now at the close of this wonderful week we come again with our hearts made solemn because of the history into which we have entered in Thy providence; with our hearts made solemn because of the heritage of faith which we have received; with our hearts made solemn by the visions of the great work yet to be done; with our hearts made glad as we see this new accession of youth and devotion offered to Thee this day with such measure of fitness and preparation as the Institute in Thy name has been able to give to earnest men; with our hearts solemn and glad we come to pray yet again for Thy presence. O God! we are thinking of the days in which these young men shall be preaching Christ to their generation; help them to live with Christ that they may preach Him! help them to understand Him that they may make Him known! help them to have a divine passion for Him! help them to see and to know that there is no other name and that no other name is needed! help them to see what Jesus

Christ may be to a man! may they bring Christ to their generation in such power, in such beauty, in such attractiveness and in such loveliness of presentation as shall draw men and women and children everywhere to Him! O Lord God! we do not ask for them that they may escape the hardships of life; we do not ask for them that they may escape life's difficulties; we are not asking that they shall have ease in their ministry: we are only asking before Thee this day that they may follow no one but Christ, and that everywhere they may follow Him; that they shall go nowhere He does not lead, but that they shall go everywhere where He does lead; may they attempt nothing without Him; may they attempt everything that He commands. Save us, we pray Thee, and save them from the timidity that hesitates to follow His leadership; save us from the presumption that takes leadership out of His hands. O Lord God! if this prayer be answered in their lives and in our lives we shall need no more and they will need no more. Help us then as we give ourselves today afresh to Jesus Christ that in all things this day and all days He may have the preëminence.

And now we beseech Thee to bless these closing exercises. Crown the work of superb service with a special outpouring of Thy Spirit as we wait together here. Bless Thy servant who shall speak to us out of his rich experience; this afternoon we give Thee humble and hearty thanks for the years of his service to Thy Church, for the inspiration of his character and life; and we pray the richest blessings of the loving Father upon him and upon his this day and all days. Bless us altogether. Remember the sons of the University and of the Institute everywhere in the world. Strengthen the hands of all who toil for the kingdom. Cheer the hearts of those who love Thine appearing. Give inspiration to those who may be disheartened. Bless all teachers and all students and all graduates and all patrons and all friends of such institutions as this. Bless, we pray Thee, this institution, the president and the faculty and the trustees and friends that the opening years may be richer and more splendid years than the half century which has been crowned with Thy blessing.

Accept of us. Grant us forgiveness of sin and all other benefits of the sacrifice of Jesus Christ. "Let the beauty of the Lord our God be upon us and establish Thou the work of our hands upon us, yea the work of our hands establish Thou it," in Jesus Christ our Lord. *Amen.*

DR. LITTLE: It was a great satisfaction to us when Bishop Andrews consented to come to us today to deliver the address upon this occasion to the members of the graduating class. We are very glad indeed that he is with us, and it now gives me very great pleasure to introduce to the graduating class and to this audience, Bishop Andrews, the senior bishop of our church. (Great applause.)

THE PASTOR AND HIS BIBLE

BY BISHOP ANDREWS.

Brethren of the Graduating Class: The founders of the Garrett Biblical Institute, as its name indicates, intended that here the Bible should be the central subject of study and the norm of all instruction. They wished that every teacher and every scholar should be, in the broad sense in which Mr. Wesley used the phrase, "a man of one book." It may be presumed, therefore, that you leave this school of the prophets for the pulpit and the cure of souls enriched with much biblical learning, and enriched yet more with purpose and aptitude for a life-long study of the inexhaustible volume. If then this final hour of your undergraduate life be given to thought concerning the pastor and his Bible, it may fitly link your years of preparation with your coming ministry of the holy Word, a ministry which we trust may be prolonged, faithful, rich in usefulness and crowned at last with the "Well Done" of the Master.

Our discussion will touch only incidentally on the great subjects now in debate among biblical scholars, such as the Canon and its validity; Inspiration, its nature and degrees; the Prophetic Element in Israel; the Literary Character of the several books of the "Divine Library" as indicating age, authorship and historic value; the Authority over faith and conduct both of the Bible as a whole and of its several parts. Such topics are too vast for our limited time, too difficult of treatment by any but a Master in Sacred Science. Our task is a humbler one, namely, to note the present condition of biblical opinion and study among us, to ask for the genesis of this condition, and to offer some practical suggestions related to it. Even here difficulties await us, some inherent in the subject

itself, some arising from the divided opinions of our scholars. But such difficulties do not excuse us from study. They rather call us to increased diligence, to greater candor and openness of soul, to a more implicit dependence on the Spirit of Truth, and to an inviolable fidelity to the truth as it shall be given us to see it.

I. THE PRESENT CONDITION.

It is matter of common knowledge that within the half century past a new view of the Bible and a new method of Bible study have found place within the Methodist Church as within other churches. The ministerial life of the present speaker covers the whole period of this change. He was admitted to the itinerant ministry in the year 1848. In that year our New York Book-House issued *The Patriarchal Age*, one of three octavo volumes, which, under the title *Sacred Annals*, were at once placed in the Course of Reading for young ministers. They were reprints from England, the author being a scholarly Wesleyan layman, George Smith of Camborne. The preface gives definitely the standpoint of this historian. "The volume of inspiration," he says, "is the only source of information which we know to be unalloyed by error and unadulterated by fiction." "It has been our constant aim to admit, maintain and illustrate the truth of the sacred oracles." Accordingly he admits no question concerning any item of the Scripture narrative. The Chronology of Genesis, (but according to the Septuagint version), the longevity of the early patriarchs, the universality of the Deluge, the standing still of the sun and moon at the command of Joshua, the historic accuracy of the first and the last chapters of the book of Job, are all stoutly argued. These items exemplify the book.

In the same year, 1848, and for many years before and after, our text-book in theology was Watson's *Institutes*, a work lucid, comprehensive, cogent in argument, and occasionally touched with a noble eloquence. It admirably set forth the cardinal truths of revelation. But it also taught us that "the worlds," to use its own words, "were produced in their form as well as substance, instantly out of nothing;" that the creative days of Genesis were natural days of twenty-four hours each; that the best explanation of the work of the fourth day, is that on that day the annual revolution of the earth around

the sun began: and that to the Noachian Deluge is due, in part, the deposit, and, in part, the disclosure of the fossiliferous rocks. Probably if Mr. Watson were now living, (the Institutes were published in 1823) he would not think that the sacred text enforced all these conclusions.

The books thus cited represent accurately the trend of opinion among us fifty years ago. It was held that an equal inspiration obtained throughout the Bible and gave an equal authority to all its books and chapters. All its statements were parts of the inerrant Word of God. The various topics differed, as all consented, in relative importance, the incarnation and work of Christ being doubtless the center and crown of all. But all details, preceding and preparatory, in the patriarchal history, in the wars of Israel, in the lives of David, Solomon, Mordecai and Jonah, were of some importance, and were given to us with absolute accuracy.

Together with a vivifying assurance as to central things, there also came in those days to the young theologian much perplexity as to things less important. He must, if possible, reconcile Genesis with geology, (Darwin had not then published *The Origin of Species*); must show that the apparent discrepancies in Scripture were not real discrepancies; must harmonize the sacred narrative with secular history and the monuments; must vindicate the unchangeable holiness and impartial goodness of God in the permission of slavery and polygamy among the patriarchs, in the law of the blood-avenger, in the command to exterminate the Canaanites, and in the imprecatory psalms. How well he succeeded need not here be said.

Since that time some of our brethren have journeyed far. How far their books will show. One holds that the early chapters of Genesis contain both historic and unhistoric matter. Another holds that at 4500 B. C. there existed in Babylonia a civilization which presupposes, to use his own words, "millenniums of unrecorded time." Alas, for the Usherian Chronology! One, whose book burns with a passionate loyalty to Christ and his redemptive work, tells us that "the Bible is not a final authority upon any scientific question;" that "even in matters not scientific, absolute inerrancy in the Bible is not required;" that "the rib, the tree, the apple, the serpent of Genesis II and III are a picturesque way of talking" concerning "historic

facts;" and that Christian scholars, emphasizing strongly the word "Christian," "have four regions of liberty in Biblical discussion," (1) the Canon, (2) the Text, (3) the Literature, including date, authorship (single or composite), style, quotation, (4) the Interpretation. If the liberty thus conceded is a real liberty, both as to opinion and speech, no one should ask more. Many hold that the Pentateuch was not completed till after the Exile, that Isaiah had two or more authors, and that the book of Daniel is of late date, and of doubtful authority. And an eminent professor in one of our oldest universities, writes: "There are historical inaccuracies in the Bible as unquestionably as scientific errors. In multitudes of cases various parts of the Bible contradict each other. The Bible is not inerrant, nor is there any reason why it should be."

It would gratify many if such opinions could be treated as eccentric and of rare occurrence. But this the facts forbid. At this present time the Masters in Theology, those whose books are most widely read by our thoughtful men, are by a vast preponderance the friends and advocates of this freer treatment of the Bible. Even the conservative Dr. Orr claims only "a substantially Mosaic origin of Pentateuchal law" with "minor modifications and adjustments" thereafter. And further, it is believed that the heads of our chief universities and colleges, though selected for their present positions without reference to this question, are with few exceptions of the same tendency. No one is authorized to speak for them as to particular questions raised in this great debate. But the drift among them to a less rigorous view of the Bible is unmistakable. These facts indicate that the number of our ministers and laymen who sympathize with the new views is large, and not likely soon to decrease.

As our statement of the earlier view of the Bible closed with a reference to the perplexities to which it subjected the young student, so we close this statement of the new view by calling attention to two most serious problems which it entails. First, how can the Bible be maintained in reverence and authority among the people if they are taught that in it, historical and scientific errors, contradictions, false morality, and the crudities of superstitious ages are intermingled with much that is highest and seems divine? And again, how shall the men of

the new view themselves go through the book, and, separating part from part, say "this is human" and "that is divine?" How far, and by what methods, these problems have been solved, we cannot indicate.

II. THE ORIGIN OF THE NEW CONDITION.

To what is this new attitude of many Christian Scholars due? What is its genesis?

Many answer promptly and with much assurance that it is closely related in origin and effect to positive unbelief; that it is simply a dilution, with different degrees of attenuation, of the denial of God and the spiritual world; that the causes which have produced avowed sceptics have also produced a race of scholars who would evacuate the Bible and the history of Israel of every supernatural factor for whose removal any plausible pretense can be found.

Doubtless there is some truth here. All men, in some degree, respond to their age. Its spirit affects thought and life. Especially is this true of an age so pronounced as our own. It is an age of science—and the large devotion of men to material nature diminishes their relish and aptitude for spiritual thought, tends to hide personality and efficient cause behind the specious phrase "the reign of law," and tends also to find inexorable order everywhere and freedom nowhere. It is an age of marvelous attainment and achievement,—and it thereby grows self-confident and rashly adventurous. It is an age that has outgrown many old and once honored opinions—and thereby tends to irreverence toward all the past. And more than in any previous age, scholars seem to be ambitious for recognition as subtle investigators, discoverers of new truth, and broad-minded men.

In such an age, men who do not like to retain God in their knowledge, whose souls do not cry out for the living God, easily become sceptics—and often of a virulent sort. They resent, sometimes with contemptuous pity, all allegations of supernatural interference whether by inspiration or prophecy, miracle or incarnation. For them there is no divine book; the Bible is simply human literature.

The infection of their unbelief, we must admit, has reached many who would strongly protest against being classed among

FACULTY.



F. C. EISELEN,
1903-

D. A. HAYES,
1896-

S. C. BRONSON,
1896-

C. M. STUART,
1896-

sceptics. The ideas of law, fixed order, and evolution so far dominate many Christian scholars, and are so far re-enforced by self-sufficiency and a pitiful ambition, that these scholars reluctantly admit and continually minimize the divine factors in the Bible. The real miracles, they think, are few; prophecy is rarely prophetic; and inspiration is an almost negligible quantity. So near do some who believe themselves Christians approach to absolute denial of the faith.

But is this an adequate account of the present condition of Biblical study? Is scepticism, complete or partial, the prevailing motive in the new reading of the Bible? Two facts warn us from this conclusion. Many scholars of the new type in Europe and America are eminent in Christian faith, in Christian character, and in Christian work. By word and life, they declare unhesitating loyalty to Jesus Christ, God manifest in the flesh, the Prophet, Priest, and King of the human race. And further, this new intellectual apprehension of the Bible synchronizes with the unparalleled growth of the Christian Church in numbers, in varied benevolences, in missionary zeal, and in general influence. Faith, and not doubt, is the law of our time.

Whence then the new phenomenon? The answer must be this—the modern mind, in its legitimate activity, explains the modern study of the Bible. It does not, let it be noted, validate any one of the modern opinions concerning Biblical questions, say, the Canon of Scripture, the documentary hypothesis, the date of Leviticus or Deuteronomy, the authorship of anonymous books, the relation of Israel to neighboring nations, or the religious life of Israel during the period of the Judges. Much less does it justify the doctrinal vagaries of any Biblical student. But the modern mind does explain why these and all other matters pertaining to the book are brought into question, are subjected to the most searching scrutiny, are treated with a freedom and an independence of traditional opinions which seem to many irreverent and even touched with unbelief.

Let the case be stated thus.

Given a century, the nineteenth, of prodigious and diversified intellectual activity.

Given to such a century, as an inheritance from immediately preceding centuries, certain notable factors in equipment and tendency, of which four may here be named:

1. The new learning in ancient languages and literature brought at the fall of the Byzantine Empire by its scholars into Western Europe, to be thereafter matured and enlarged both by decipherment of the hieroglyphs of the Nile and the cuneiform letters of the Euphrates, and by vast archaeological discoveries, to be at length critically used in all problems of the early world.

2. The recoil of men's minds from the puerile speculations of the scholastic philosophy to the world of reality and fact, a recoil into which men were startled when Columbus sailing westward, and Vasco de Gama finding India by rounding the Cape revealed, as it were, a new earth, and when Copernicus and the "Tuscan Artist" unveiled the mechanism of the skies, and gave a new heaven to human eyes.

3. The final establishment, under the leadership of Bacon, of the Inductive Philosophy as the only true method of inquiry, a method which, treating with scant courtesy the unproved assumption, and the *a priori* theory, insists that truth in nature be established by due observation and experiment, and in history by adequate testimony.

4. The liberation of society, by the Reformation, from ecclesiastical authority, and the assertion therewith of the right and duty of every man to study for himself the word and will of God.

Given again a century, which thus equipped and directed, has made almost all things new; which, for instance, has rewritten all classic and oriental history; has created new sciences and has so remade old ones that they are as if new; has added new planets and stellar systems to man's universe; has to new discoveries added new inventions which indefinitely multiply the race force; has, by the study of comparative religion, attained new views of man's moral constitution and moral history; has founded new governments and new social systems on the bases of justice and equality, has thus broken with the past that it may attain a nobler future. The possibilities of life seem indefinitely widening. Men are expectant. They search with eager eyes every quarter for new facts and new forces. They hold all traditional opinions under question. They wait for light to break forth in every field of thought.

Given to a century of such equipment, achievement and

tone the Bible came from the hand of a reverent past. It came with an immeasurable prestige. It claimed, and has been accorded for centuries, sovereign authority over faith and conduct. It was the record of God's speech to man. It proposed to establish fellowship between the divine and the human. It opened the endless vistas of immortality. It was the Book of Books.

But with this open Bible, the Protestant churches came to hold two doctrines which necessarily restricted the range of Biblical study. The one was that of a completed, perfect and authorized Canon, a Canon to which nothing could be added, from which nothing could be removed. The other was that of a plenary and inerrant inspiration pervading with an equal authority every part of every included book. Under these conditions the work of the student was precisely simple, though twofold. He must find the true text. He must then interpret it. But he could admit no question as to the truth of any statement thus found and interpreted, whether the statement was related to history, science, ethics, or theology. Over all was the broad aegis of canonicity and inspiration. "Thus far and no farther," was a head-line for every page.

Was it not inevitable that in such a century as we have described the surges of thought would at length beat vehemently against these limiting barriers? Men would come to ask, Who established the Canon and by what authority? Who framed, and on what authority, a doctrine of inspiration which validates as true every statement from "In the beginning" of Genesis to the "Amen" which ends the Revelation? Such questions were sure to rise, and with them, soon or late, questions on every item related to the final decision. All alleged textual discrepancies and larger disharmonies must be examined. Ancient histories, legends, and monuments must be compared with the Biblical narrative. The literary character of the books must be discriminated for indications of date, authorship, and value, even as the student of English letters notes the difference between the English of "The Canterbury Tales" and of "Paradise Lost." The ethical worth of ancient command, psalm, and deed must be weighed. The testimony of the Fathers must be considered. These and many other topics demand attention when the alternative question is asked, "Is the

Bible equally authoritative throughout and in all its statements; or, on the other hand, is it a verified depository of divine truth, law and grace, yet preserved for us with human imperfections of knowledge, feeling, and language?

What issue shall come on these main questions, or on any of the subordinate ones, we do not here consider. Will the old opinions be confirmed; or will new ones be established,—this question we leave unanswered. But again we say that the rise of these questions was inevitable. The opinions accepted for generations must show their credentials. And the study of these credentials is right, is obligatory, is the only way open before men who love the truth.

III. PRACTICAL SUGGESTIONS FOR THE NEW CONDITIONS.

In these new conditions, what should be the attitude of the Christian Pastor? In what spirit and with what directive principles shall he study and use his Bible? He cannot if he would escape the new conditions. He belongs to his times. He cannot ignore the great debate. Its voices, unheard by the fathers, disturb his soul. Men near him, of his own household, assail some cherished articles of his traditional faith. At times the very foundations seem in peril. How shall he bear himself in this crisis?

A few suggestions only are here possible.

1. The Pastor is now as heretofore entitled to hold and assert an unshaken faith in the Christian system, in its divine origin, and its ultimate triumph. It has survived many severe ordeals; it will survive this. The foundation standeth sure. The nations are forever given as an inheritance to Jesus Christ. There will be individual damage and loss through the new discussions. Many who in thought have inseparably linked the divine revelation with an infallible book will be tempted to abandon both. This is an old story in human life. Every transition from an inherited faith meets such peril. The infidelity of France, Italy, and Japan is in evidence. But though the faithful and wise pastor will be grieved unutterably by the havoc thus wrought, he will neither hold it to be a valid test of the New Study, nor any prophecy of the ultimate failure of Christianity.

We must recur to a fundamental principle. Any inevi-

table movement of the human understanding must be held as a part of the divine order for man, and an element of human progress. Its contribution to progress may be the direct gift of new truth; it may be the overthrow of ancient errors by new emphasis on existing truths or their inevitable corollaries; it may be chiefly a stimulus to new inquiries which shall confirm, purify, and exalt accepted views. Of such a movement, the present biblical study seems unquestionably a part. However long delayed, it was sure at length to arrive. The Christian mind, partaking the eager and inquisitive spirit of the age, would confront, as in science, history, government and social order, so in religion every traditional opinion and institution, and demand the reason for its existence. This is God's order writ large in present intellectual conditions. It must therefore be wholesome in its final outcome whether it confirm the old or establish the new. Meantime the process will be attended by innumerable blunders born of manifold human infirmities: such as haste, self-conceit, idiosyncracies, narrowness, ambition, and unbelief. Our Brooklyn Beecher once said that men reach the truth as our ferry-boats reach their docks, not by direct course, but by bumping now on this side and now on that against the deep-driven piles which guard the approach.

Let it be noted that when once alarming views are promulgated, there is only one right way of dealing with them. Not avoidance, not peremptory denial, not hot denunciation will serve—only larger learning, surer logic, deeper insight. When in 1835, Strauss, in his "Das Leben Jesu," delivered what McClintock characterized as "the heaviest blow which infidelity ever struck against Christianity" many alarmed theologians advised the Prussian government to suppress the book. "No," said the great Neander, "Let it be met not by authority, but by argument." His counsel prevailed, with the result from that time of a wider and more profound study of the Divine Life on Earth,—of which Neander's own "Life of Christ" was the unsurpassed product—the overthrow of the mythical theory, and the steady growth of evangelical views. The sceptic proved in the end to be the servant of the truth.

Why doubt the issue of present discussions? Fear is not always a true prophet. Let the past instruct us. The Church at Jerusalem heard with alarm that Peter of the keys had

opened the door of faith to Cornelius, the Roman Centurion, and that Paul had absolved the Gentile Church from the rites of the law,—but in this freedom of the apostles was the salvation of the nations. The Roman Christians were dismayed when on the declivity of the Northern mountains hung the black cloud of Barbarism threatening to engulf in a common ruin the ancient civilization and the new faith; but the new race was the gift of a new vigor and ultimately of a larger liberty to the Church. There were pious souls in the Roman Communion who shrieked in alarm when Luther nailed his ninety-five theses to the church-door at Wittenberg—but that act of the Reformer was the renaissance of Christianity. The Protestant Doctors of Holland abhorred Arminius, as a destroyer of the faith,—but the heretic uttered a sentence of death, now well nigh executed, upon an awful distortion of Christianity which made the All-Father unjust, cruel, and insincere. The Church no longer insists that Galileo shall recant; no longer executes witches because of certain texts in Exodus and I Samuel; no longer justifies slavery by the example of the patriarchs, or the divine right of kings by Paul's declaration that "the powers that be are ordained of God;" no longer holds theories of the atonement once highly accredited; no longer rejects geologic truth, nor even some forms of the doctrines of evolution. Evidently theology whether exegetical, doctrinal, or ethical, is a progress in science. But the fundamentals are not deserted nor obscured. God is in Christ reconciling the world unto himself. And it may be that Neander speaks truly when he says: "But of this I am certain that the fall of the old form of the doctrine of inspiration, and indeed of many other doctrinal prejudices, will not only not involve the fall of the essence of the Gospel, but will cause it no detriment whatever; . . . that from such a struggle a new theology purified and renovated in the spirit of the Gospel must rise; . . . and neither a stubborn adherence to antiquity, nor a profane appetite for novelty can hinder this work of the Lord which is now preparing."

2. As the Christian Pastor is entitled to an unswerving faith in Christianity, so he is entitled to an undiminished veneration for the book which is its record.

Nothing has been established by modern study which di-

minishes the essential glory of the Bible. There are spots, it is said, on the face of the sun. It is not therefore passing into permanent and disastrous eclipse; it still cheers and fructifies the earth. It has yet unmeasured treasures of heat and light. And so of the Bible. If, as some think, the history of Israel, as the history of all other great nations, begins in a region of mist and legend which early Genesis reports, yet with many a foregleam of the coming glory, does this destroy faith in Abraham and Moses, David and Nehemiah, ministers of an incalculable good to their own and all after times? If the Genesis account of the marriage of the Sons of God with the daughters of men puzzles us, have therefore the twenty-third and the thirty-fourth and the one hundred and third Pslams, lost their truth and power?

There is a criticism which would blot out the sun—a criticism pre-determined in its course by positive disbelief of spiritual verities and prosecuted both with reckless disregard of historic facts and forces and with astounding mutilations of the sacred text. It finds that Abraham and Moses are myths, that Bible prophecies are little, if at all, above Delphic oracles, that the song over Bethlehem, the spotless life of the Man of Nazareth, his works, his atoning cross, and the vacant tomb are fond and foolish conceits; and that Paul was a false witness, and a weak and simply rabbinical reasoner. But such rationalistic unbelief has no place among us. The Bible with us has been, is, and will be as the ark of the Covenant which no irreverent hand may touch. What it is, and what it does insures its position.

Its contents are transcendent and unapproachable. Not dwelling now upon that progressive disclosure of the one all-perfect God which separates the Old Testament by the whole orb from all other sacred books of antiquity, we come to that hour when the Day-spring from on high visited the earth. Can any other book tell us of the God-incarnate, of the Divine life among men and for men, and of the perfect unfolding in the Son of Mary of the holiness and truth, of the tenderness, patience and self-sacrifice, of the large redemptive purpose and power of the Father of men? Is there any literature comparable to this story of august advent to lowliest conditions, of the long obedient silence in the Galilean home followed

by the wonderful inauguration to Messianic service at the waters of Jordan, of inflexible personal holiness allied with compassion for sinful men, of loftiest claims and works attended by unparalleled meekness and humility, of universal philanthropy coupled with an ardent and weeping patriotism, of sublimest teachings in simplest forms of speech, of the death of the life-giver, of a grave that could not hold its tenant, of foundations thus laid for ascent to eternal dominion and glory that a world might be transformed? Light, love, and life eternal have here, and no where else, come to earth.

And the Bible is also the history, in part, of man's response to the divine overture, of the struggle of souls beset with evil toward the Infinite Father,—a struggle now triumphant and singing "The Lord is my portion, my shield, my sun, my salvation," now waiting in consciousness of painful but not hopeless defeat, "Have mercy upon me, O God; according to thy loving kindness blot out mine iniquities," but at last attaining complete issue in them who joined to the risen Savior, can exclaim "Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

Proportioned to the grandeur of its contents, has been the beneficent influence of the Bible upon human life. This influence has been attained, and it will continue, not by reason of minute accuracy as to the years of Methusaleh, or the number of armed men in the Exodus, or the genealogical tables of the Old or the New Testament. In things immeasurably deeper, higher, broader than these is the hiding of its power. In its disclosures of God, in its holy law, in its provision of redemption for enslaved and condemned souls, in its doctrine of brotherhood and of immortality lies its victorious strength,—and there it will remain whatever the issue of the present study.

But time forbids any attempt now to set forth its work in the world. Let all be summed up in the words of Wendell Phillips. "The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America."

3. A due sense of the limitations of the human mind is imperative in Biblical study. Our age, as we have already noted, is not given to intellectual humility. Great attainments and

achievements engender self-conceit and contempt for the past. "The Dark Ages" is a common phrase among us. No one denies that we inherit some values from the scholars, ecclesiastics and statesmen of those times. But our praise of them is faint and not without a subtone of commiseration for their intellectual poverty. The rude hand press of Guttenberg, on the one hand, and on the other, the complex and powerful construction which gives us each morning the tidings of the round world seem the proper symbols of that age and this.

Nowhere more than in Biblical study does this self-appreciation appear. Passing by those who in the name of law eject from the Bible and from life all supernatural elements, we take note of the almost sublime assurance with which many of a different type proceed at will to dissect, amend, transpose, enlarge, diminish and distribute the sacred text. If these would but agree among themselves we might believe. But by some occult impulse, each weather-vane contradicts its fellow, and changes its own direction with each passing hour. These variations and eccentricities of opinion are as wonderful as the transformations of the kaleidoscope. Scholars remember, though the world has already forgotten, how recently there was a poly-chrome Bible, sometimes irreverently styled the rainbow Bible. It never came to completion, being laughed out of being when half-done. It was a thing to wonder at. By all the colors of the spectrum it indicated what portions of the text were due to Elohist¹, Elohist², Elohist³, to Jahvist¹ and Jahvist², to this redactor and that. Chapter, verse and phrase within verse were thus separated and distinguished. Joseph's coat could not compare with it. It was philology run mad. Men assumed to have such knowledge of the O. T. Hebrew, that though no contemporary literature in that language has survived to aid their investigations, they could yet confidently assign each passage in the Pentateuch to its proper date along the line of several centuries.

Dr. Emil Reich's book, "The Failure of the Higher Criticism," is a keen, caustic, and, we must add, amusing exposé of this folly. Dr. Reich is no conservative. He speaks freely of what he calls legends found in early Genesis. He nowhere claims inerrancy for the Bible. He finds, indeed, a new origin for Israel. But he wars on the philologists—such ones as

banish Abraham and Moses from Hebrew history. He does not believe in philology; he believes in geo-politics. His onslaught is irresistible, but also irresistibly humorous. For Greek meets Greek. The lofty self-confidence of the philologist is matched and even surpassed by the overweening vanity and absolute certainty of his critic. Which of them knows that he knows the most, who can tell? We can only wonder, admire, and smile.

An earlier instance of haste and over-confidence in Bible study is Luther's well-known rejection of the Epistle of James as an epistle of straw. It does not mention the atonement or righteousness by faith. Let it, therefore, be cast out, said the great reformer. But men have now come to see that Paul and James are not antagonistic; that they differ chiefly in point of view; that the one is speaking of the source of life, even Christ received by faith, the other of the proof of life, even obedience to the law; that both standing before some verdurous and fruitful tree, one of them says: "That tree lives, for mark how it sends down its roots and rootlets into the dark, damp earth and draws thence vital supplies," and the other says: "That tree lives, for see you not bud and blossom, and leaf and golden fruit?" And thus what Luther rejected, we have learned to accept as part of the orb of Christian truth.

The lesson then is this: Let the Bible student be slow to yield opinions held by generations of Christian scholars; let him insist on adequate proofs. "Make haste slowly," is for him, as for others, a safe motto. But let him not refuse new light if it shall come, nor anchor himself to an immovable past. We repeat the good words of Neander: "An obstinate adherence to antiquity;" "a profane appetite for novelty." Let both be avoided.

4. A fourth condition of wise Bible study is a living faith in essential Christian verities, a faith in which all faculties of soul,—intellect, conscience, heart, and will,—concur, and which therefore delivers the whole man, continuously and gladly over to the law and love of God. These central verities need not be here recited. From the beginning they have been the recognized basis of the Church. They are in every great creed of Christendom. At times they have been overlaid and obscured by false rite, organization, dogma; but they have nevertheless

remained unquestioned and constructive in every Christian Communion. And if we except the avowed anti-supernaturalists, we may say that they are today held and affirmed by a vast majority of Bible students. Whether these students adhere to the traditional views or in varying degrees accept the new, they stand on these impregnable foundations. Differing on many questions, they agree that in the Bible,—the work of many authors, separated in many cases from one another by centuries of vast historic changes and separated still more by inward qualities and experiences,—that in this book there nevertheless appear, and with ever increasing clearness, these doctrines concerning God and his relation to man, culminating at length in His transcendent manifestation in Jesus Christ, his only begotten Son, our Lord and Savior. Many of these students say that they find defects and errors in the book; but they say further, that as no one doubts the main facts in the life of Washington because of the blunders and disagreements of his biographers, so no one may doubt that in these imperfect books the glory of God in the face of Jesus Christ shines forth with indisputable splendor.

The Bible indeed shines by its own light. It attests itself. "It is an ultimate authority for men," says Professor Curtis, "because it appeals to them with spiritual cogency." The divine transmitter and the human receiver are keyed together, notwithstanding man's imperfections. The honest and earnest soul hears in the Bible the word of God; the sinful soul finds in it pardon and renewal; the needy soul finds in it adequate relief; the dying soul finds in it the resurrection and immortal hope.

The late eminent Dr. Dale of Birmingham, England, in his book "The Living Christ and the Four Gospels," narrates an interview between himself and a Japanese Christian who came to him with letters of high commendation, and who soon evinced himself as an intelligent, broad, and masterful man. Much conversation ensued. The silent night had fallen about them, when Dr. Dale, profoundly interested in his visitor, and referring to himself as a Christian by inheritance, and to his guest as one of a race separated by the darkness of eighteen heathen centuries from the glory of the Incarnate Lord, asked him how he became a Christian. The answer was the biography

of a rare soul. A Confucian by birth and training—but earnest and inquiring—troubled at length by doubt whether the *heaven* of Confucius meant a blind fate, or a living and supreme person with whom his own life and destiny were inter-linked—filled with unrest and anxiety which learned men of his own faith could not allay—for years he was groping in fear and hope after a God unknown. Then a Chinese New Testament was given him with the remark that he would be charmed with its literary beauty. He did not know who were its authors, whether the name which its books bore were genuine, when or where they wrote, or what were their claims or their credentials. He read with interest, but unmoved, until he came to the thirteenth chapter of Corinthians I. He was startled. What morality is this! Whence came it! He turned back to the Gospel which bore the name of John,—an unknown, unaccredited man. He read and still read, until, as at the Transfiguration, the Son of Mary shone in the glory of the eternal Father. The humble, docile, seeking soul saw its God—and knew Him.

That these self-luminous verities should become the dominant convictions, the determining law of thought, feeling, and will, the soul of the human soul, need not here be argued on general grounds. That obligation is obvious. But the relation of this vital faith to sane and safe Bible study may be briefly discussed.

First. In this practical surrender to the truth, the truth itself becomes more luminous and sure. Its adaptation to all man's highest needs gains for it the highest of proofs, namely, experience. Its fitness to unfold all faculties declares that the Father of souls and the Author of Christianity are one. The key fits the lock. Established in this most interior and convincing assurance, the student of the Bible remains calm, clear-eyed, open of mind and courageous when around him sound noisy speculations in philosophy, science, philology, comparative religion, ancient history, or in whatever other studies some may hope and some may fear to find damage for the Christian faith. He knows Whom he hath believed. He is sure that no weapon against his Lord will prosper. Because of this faith in Him who guides into the truth, he will be cheerfully patient in inquiry—not hastening, nor resting—willing to accept light, if it be light and not an *ignis fatuus*. He ac-

cepts changes in incidentals if enforced by sound reason, yet remains immovably confident in the God and Savior revealed in the Bible. His soul is his teacher.

But, secondly, this personal vital faith furnishes not only a right temper, but also a needful criterion in Bible study. A recent writer has said that both in the Old Testament and in the New are found elements which are not consonant with the central and constitutive truths of Christianity, and are, therefore, to be rejected. There is base alloy, he holds, in the books which follow the Gospels as well as in those which precede. If this is possibly true, or because it is alleged to be true, the Bible student must have some sure rule by which to assess the value of every part of these writings from Genesis to Revelation. That rule and criterion is the Christian soul, the Christian faith incorporate with the whole moral and spiritual nature, the domination of the whole man, his tendencies, tastes, affections, aspirations by Christian elements. Let it be noted that such an assessment of Bible values is inevitable. All students practice it, though often unconsciously. Some who sing with a cheerful consciousness of their own orthodoxy

“Faith of our fathers, Holy Faith

We will be true to thee till death”

would probably be surprised at a clear view of their own practical discriminations in the Scriptures. The Reformers cast out the Apocrypha which Rome received. Martin Luther rejected the Epistle of James. Wesley rejected some Psalms from *The Sunday Service* as not fit for public use. Adam Clark treated the Song of Solomon as indelicate, lascivious and unspiritual. We go through the book of Job with continued discrimination even among the utterances of the Patriarch himself. To many the Revelation of St. John the Divine is in its central parts an insoluble mystery. Ecclesiastes, Jonah, and other books are weighed and found wanting by many orthodox scholars.

How then shall the Pastor be fitted for the discussions that still await him? The answer is—by knowing by *heart* the central facts, forces, aims of the Scripture. The genius of Christianity must possess, inspire, illuminate him. Let him have the mind of Christ, his faith in the Father, his comprehension and self-sacrificing love, his loyalty to the eternal righteousness, his hatred of sin, and yet his patience toward

the sinner, and he cannot go far astray. He will still err both by overvaluation and undervaluation; for he is human. But he will appropriate from every book of the Divine volume that which will nourish the soul, will often find manna in the desert, will learn how to estimate the imperfect good of the early ages, and will wonder at and admire more and more the progressive unveiling of the Heavenly Father to his human children.

5. How far may the Pastor use his pulpit in the discussion of questions of Biblical Criticism?

Obviously no definite and inflexible rule obtains. And this is true whether the pastor favors the old views or the new. Distinctive factors mark each pastor and each congregation. Has the pastor adequate learning? Has he a sound judgment as to the place and proportionate value of particular truths? Has he due humility and freedom from dogmatism? Is he capable of clear, conciliatory and convincing speech? And, on the other hand, do faulty opinions have place, and in what degree, in the congregation? Are they seriously faulty? Do they notably obstruct the Gospel? Are they held aggressively, or in quietness? Evidently the wisdom of critical discussion, whether for or against the newer view, depends on the man and the occasion. Sometimes, yet rarely, aggressive courage is wisdom. It is said that about 1830 Charles G. Finney, the notable evangelist, came on his mission to Rochester, then a rising city of western New York. He found that with few exceptions its leading professional and business men and its people generally were avowed infidels. They would give no hearing to his usual topics. He formed a new plan of campaign. He ceased warning and appeal, and went to argument on fundamental things—to formal and protracted proofs of Christianity—and to like refutation of infidelity. Trained as a lawyer, he used a lawyer's methods. With his peculiarly incisive speech and relentless logic he challenged their attention. They must needs listen. He established his position—they could not resist the force with which he spoke. A revival swept the city, and left on it and the region around an impress which survived the century. The adequate man and the exigent hour had met.

A few preachers only can wield such weapons and effect such results. Others should not attempt it.

Let it be noted in the first place that a sentence may suggest a doubt, which pages cannot resolve. An error brought to notice only that it may be refuted will often long outlive the refutation. Project upon the congregation a denial of some statement found in the Bible: some hearers will infer the falsity of the whole book. Project upon the congregation an unqualified affirmation of every statement, historical or scientific or moral of the Bible: many hearers will repudiate a book which seems to them to war on reason and the moral sense. If needs be, the statements must be made whatever the hazard—but the impending danger imposes extreme caution. One of our most noted preachers, now doubtless living in the light supernal, thought it wise to give his people a series of sermons in disproof of atheism. Two of his hearers met in the vestibule at the close of the series. "What did you think of it?" said one to the other. The significant answer came, "Oh, I still believe there is a God." It is easy to disturb faith by unnecessary proofs of evident truth, and by unnecessary emphasis on subordinate truth.

Let it be further noted that men live the religious life, not by faith in the minutiae of the Scripture either of the Old or the New Testament,—but by faith in God the Father Almighty, Maker, Upholder and Lord of the Universe, in Jesus Christ, his only Son, in whom dwell all the fullness of the Godhead bodily, who died the just for the unjust, and who lives forever to give the eternal life, in the Holy Ghost by whose abiding indwelling, men are recreated in the image of God, in the unchanging obligation of the holy law which is summed up in Love, and in the indissoluble union of character and destiny. These truths, when believed, make men free in the liberty of the sons of God. However men may differ as to the interpretation and the truth of incidental and subordinate parts of Scripture, if they believe these, they are all in Christ Jesus. These, therefore, with their manifold illustrations and applications, are the chief, I might almost say, the only proper topics of the pulpit.

And let it be again noted that these central truths have for the pulpit this advantage that they are to a great degree self-luminous. They commend themselves, if stated clearly and with the force of conviction in the preacher, to man's highest

reason, to his moral constitution, to his noblest aspirations, to the deepest necessities of his soul. They meet him at the top-most of his being. Preach God in his natural and especially in his moral perfections; and the soul assents, adores, submits, and trusts. Preach the supreme law of love; and the moral sense acknowledges its sovereignty, its completeness, its adaptation to man's life. Preach the immanent Spirit of Holiness; and the moral incompetency and the despair of the natural man is replaced by a divine energy of goodness. Preach the irrevocable connection between goodness and peace, sin and woe; and man's present experience responds in affirmation. Preach the God-man, the ineffably Highest stooping to become the lowest, a man, a servant, a victim, to redeem a lost race: how it touches, melts, uplifts, thrills with immortal hope!

"He who did most, shall bear most; the strongest shall stand the most weak.

'Tis the weakness in strength that I cry for! My flesh, that I seek

In the Godhead! I seek and I find it. O, Saul, it shall be

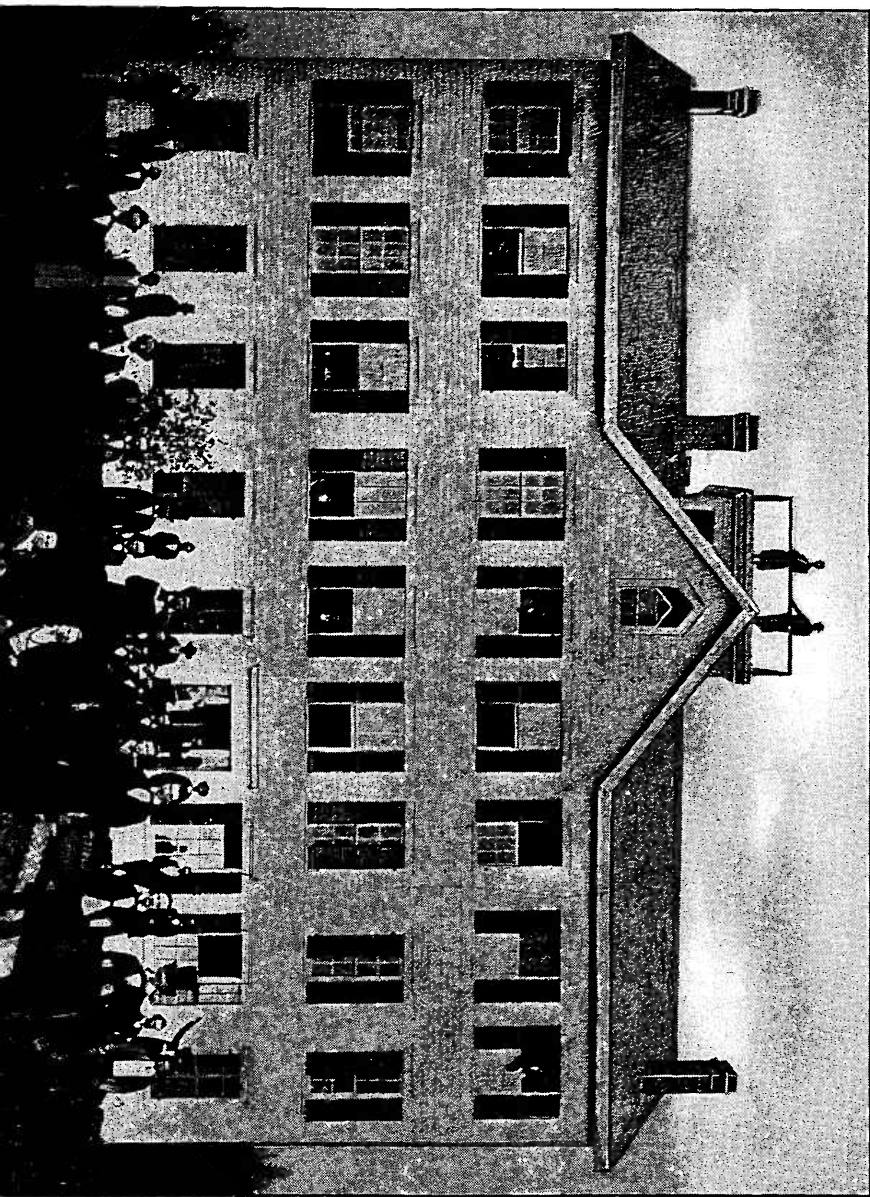
A face like my face that receives thee; a Man like to me

Thou shalt love and be loved by, forever; a Hand like this hand

Shall throw open the gates of new life to thee! See the Christ stand!"

Brethren of the Graduating Class:

To this ministry I commend you. There is no work purer, nobler, more divine. If the things invisible are the real and enduring realities, and if the fashion of this world is in seeming and soon passes away, how eminent the calling of him who would open blind eyes, and lift up sordid souls to the eternal good. He will not escape hardship. There will be indifference, criticism, reproach. There will be heart-breaking failures, often scant success, and a consciousness of insufficiency. There may be poverty like that of the Master and his servant Paul. There may be persecution and even the martyr's death. But with one heart we this day pray that none of these things may move you—and that you may fulfill the ministry which you have received of the Lord Jesus to testify the Gospel of the grace of God. (Great applause.)



THE VALEDICTORY

BY PRESIDENT LITTLE.

There is something in the Bible somewhere about standing before kings. That is not why I wanted you to stand before me, for the only kingship in our service is that kingship that belongs to the servant. He is chief among us who is minister; and minister means, though we often forget it, *servant*; and our Lord in that wonderful wisdom of His taught His disciples that they were not even to seek His right-hand or His left-hand if their conception of that place was of personal emolument; but they were to seek His right-hand and His left-hand once they arrived at the conception of that place as a place of ministry, a place of service.

You are going out to be known as the Semi-Centennial Class. You have had unusual privileges. You have listened to wiser words today than I have ever heard spoken to a class graduating from the Garrett Biblical Institute. Those words come to you with the Amen of a long and fruitful career, and they have been spoken to you by one upon whom rests the light of that other world to which he must soon go, though God grant he may stay long among us, (Amen)—the world into which we may go none of us before God calls him; and yet I say to you those words have come to you with the Amen of a long and fruitful career, and they have come to you with the solemn emphasis of the other world upon them.

Now, brethren, I want to say to you that you belong to Garrett Biblical Institute, and you belong to Jesus Christ—remember that always! and if there shall come shame upon you, you crucify Him afresh. You are to go forth as His ministers,—that is, His servants, as His messengers with His Gospel, which is good news. See that it is good news wherever you go. If you have any bad news, leave them somewhere else; do not take them to church with you to give to the people; take good news there. You belong to Jesus Christ.

Let me say one thing more. I would not have said anything but silence from me I was afraid would stun you. (Laughter.) I am only going to say one thing more. It came to me in a story

I was reading of Michael Faraday the other day. Michael Faraday and Joseph Henry and other remarkable men were trying a great experiment. Faraday tried it and failed. Another one of the company, a great Frenchman of science, tried the experiment and failed, and a fourth man in the company, a German, tried it and failed; and then Joseph Henry, by a marvelously ingenious expedient, tried the experiment and succeeded; and Faraday in his exultation said, "Hurrah for the Yankee; he beats us all." (Laughter.) You are American preachers of the twentieth century. You will be face to face with experiments that test the intellects of men all over the civilized world. You will be face to face with difficulties that test the earnest Christian minister everywhere. You will have difficulties of your own in this peculiar American civilization of ours. You cannot afford to be pigmies. You cannot afford to be little *poussins* in the twentieth century in America. You cannot afford to be behind the ministry of Jesus Christ anywhere in the world. You will not all be in America; some of you will be elsewhere; some of you will preach Christ in your own far off country; some of you Americans will go into distant lands to preach Christ there: you that stay and you that go remember that it belongs to your time, and it belongs to the country in which the most of you have been born, and the country in which you have received this education for the ministry of Jesus Christ,—it belongs to you to show not only that you can do what other men do but by the grace of God that you can do more than other men do. O, don't! don't! don't!—it is not an elegant word, this word *don't*, but I am using it; it is brief and it is pithy—now don't be small; don't have small ideals; don't have small industries. Be large! not large in your own estimation, but large in the estimation of your Master, Jesus Christ, for largeness lies here; and the Master gave us the right measure of largeness; He said, with that wonderful wisdom if His, "You are unprofitable servants, every one of you, unprofitable, but you can be faithful servants," and largeness, brethren, lies in fidelity to one's calling, to one's Master; and as He said about the woman that He praised so quietly and yet praised for all time, so may He say about you, "Ye have done what ye could"—what *he* could! The brightest angel before the throne can do no more than that.

God bless you. (Great applause.)

BENEDICTION

BY BISHOP ANDREWS.

The peace which passeth all understanding keep your hearts and minds in the knowledge and love of God and of His Son, Jesus Christ, our Lord; and the blessing of Almighty God, Father, Son and Holy Ghost, be among and abide with you forever. *Amen.*



**GREETINGS, RESOLUTIONS AND
REPORTS**



Greetings

CLASS OF 18—

DENNIS CLANCY, Allahabad, India.

My thoughts often turn back to the old campus and institutions by the lake where I spent nine happy years. The friendships that I formed there have been lasting: the habits of study and system, helpful: and the ideals inspiring. I love Alma Mater, and year by year my interest in all that concerns her increases. May her next fifty years be as blessed as the past fifty! I send my most cordial greetings to you all. Brethren, pray for us. My desire and prayer for you all is contained in Eph. III:14-21.

CLASS OF 1858.

JOHN E. AYERS, 1109 North Street, Philadelphia, Pa.

I have loving and grateful remembrance of my associations with the school and with its devoted teachers, of whom John Dempster was chief. Also of my fellow students, John Wesley Sovereign and Charles Wesley Lyon, in whose room I first asked for, and received, the blessing of entire sanctification. When I finished the course I felt that I stood upon higher and holier ground. After six months as junior preacher on Collinsville Circuit, Southern Illinois Conference, I left, not feeling that I was able to be a first-class preacher like the others. While with the army at Washington, and in Virginia I contracted bilious malaria, since which time my way has been through great physical weakness and suffering. Outside of what I am able to do for the church where I worship, I devote my time to city mission work and to the work of the Philadelphia Holiness Association, of which I am one of the presidents. I have written and published (at my own expense) a little work called "The People's Hand Book of the Bible," which I think of as "my little Evangel," and in a sense my life work. I send brotherly greeting in the Lord and supplicate Heaven's blessing upon your reunion.

CLASS OF 1860.

JAMES H. MESSMORE, Pauri, India.

I cannot claim for myself the privileges of an Alumnus of Garrett; yet, at your request, I willingly send from this Mission house in the Himalayas, a few lines of greeting to those assembled to celebrate the jubilee of the Garrett Biblical Institute.

In the month of August, 1860, while sitting in Dr. Banister's lecture room, a letter was brought to me, written by Dr. Durbin, appointing me a missionary to India. A fellow student who was sitting near me at the time is the Alumni Orator at your semi-centennial celebration. The nine lustres separating that day from this have all been given to India; and I hope to complete the half-century of service before retiring. I am sorry that I have not another 45 years to give; for it is my conviction that the second half-century of the Missions of the Methodist Episcopal Church in India will in interest and activity and effective service far surpass the first fifty years.

We who are upon the field receive great encouragement from the increased attention given to Missions by the church whose servants we are. To us it is a very significant matter that a "Missionary Rally" forms part of the program of the semi-centennial celebration of the Garrett Biblical Institute. It encourages and it satisfies us, because we know that the work of India's evangelization is barely commenced. It is an enterprise that will require centuries for its completion; and every man who covets a share in this work should clearly apprehend that he is giving himself to an enterprise which will not be completed in his own life time, though his service should be a full half century. And it is well for the church which stands behind this movement and makes plans for its successful development to bear in mind that for generations to come the needs of her missions in India will make constantly increasing demands upon her sympathy, her prayers, her self-sacrificing benevolence, and the personal service of hundreds of her sons and daughters.

I left Evanston for India in September, 1860. Since that time I have not revisited the place and it is now morally certain that I shall never again look upon the blue (?) waters of Lake Michigan. It would give me intense satisfaction to attend your celebration and hear the inspiring addresses that are in your

program. Yet I must not say that I regret I cannot be present. It was a sore trial to leave Evanston and for several years the wound was not healed. But now India has my heart and satisfies me. Without a single regret I send you my greeting. I rejoice in your joy and in your prosperity. It helps me when I remember that I have a place in your prayers and in your expectations. I am grateful for the privilege of being a fellow worker with you, and am also glad that with all the courage of the Roman gladiator and with more than his joy I can say, "Moriturus e salutat."

CLASS OF 1862.

JOHN O. FOSTER, 1108 Fifth Avenue, Seattle, Wash.

Assure the friends that I miss them and that I shall keep thinking of the festivities as the days go by. Four Garrett boys are here; all are doing good work. O. H. McGill is just finishing a \$10,000 church, and our First Church, now led by that noble man, Fletcher L. Wharton, once a Garrett student, is building a \$100,000 structure to seat 2,200 persons.

CLASS OF 1867.

BENJAMIN E. EDGELL, Oberlin, Ohio.

It is now almost thirty-nine years since the class of 1867, of which some of us were members, left the shades of Biblical Evanston. We look back with grateful remembrance to the men and studies of those days, and note with joy the progress made during these fifty years.

We trust that this anniversary occasion shall be attended with enlarged vision, increasing light and great spiritual benediction.

"Though sundered far by faith we meet around one common mercy seat."

CLASS OF 1871.

J. H. THOMAS, Crossfield, Alta, Canada.

I would be glad to be with you. I remember you always in my prayers. God bless you all!

CLASS OF 1872.

DANIEL O. FOX, Bombay Conference. (On furlough.)

I regret exceedingly that I cannot attend the semi-centennial gathering. What a joy it would be to meet old friends and teachers and again pass through the Halls and Rooms where I spent so many happy and profitable years! Garrett Biblical Institute is dear to me. I send my hearty greeting to teachers and alumni and pray that the success of the Institute may increase as the years go by.

CLASS OF 1876.

OSCAR W. WILLITS, New Haven, Mich.

I owe more to Drs. Hemenway, Raymond and Ninde than to any other three men. They established my faith and their examples exalted my ideals of Christian character.

CLASS OF 1878.

EDWARD L. PARKS, Siloam Springs, Arkansas

The fellowship with the faculty and sons of Garrett, like the fellowship with Christ of which it is a part, grows more precious to me with each added year.

ALEXANDER YOUNKER, 232 So. Campbell Ave., Chicago.

I never cease to give thanks for the benefit I received at Garrett. All my instructors are in the glory land, but their influence lingers around and leads heavenward.

CLASS OF 1881.

WILLIAM T. HOBART, Tientsin, China.

Yes, we need a new lease of courage, at least I do. Heathenism is such an immovable mass that one sometimes cries out: "Can it be battered down and swept away?" But we know it can for we have an invincible Leader, who is certain to be victorious.

I'm glad my friends remember me, though they keep powerful still about it. I'm especially glad to know that Garrett remembers to pray for her boys that are out on the firing line.

We need it and the cause needs it. I believe I am the only Garrett boy in North China.

So this is Garrett's semi-centennial! I should like to be with you in May, but my furlough is a long ways off. I've only been two years on the field this trip. By the way, this is my semi-centennial year too. So it seems Garrett and I started the same year. I expect she will outlive me. No! I don't. I shall outlive her by untold millenniums, for I expect to live forever. Another thing, I graduated in the class of '81, the class that bisects the semi-centennial. So as an alumnus am just half as old as my Alma Mater. I suppose I belong to the old alumni now. But never mind, I feel as young as the youngest.

What shall I send for a greeting? Hail to Garrett! Our nourishing Mother. May she come to her centennial, stronger and more flourishing than she stands today. May she ever teach the old Gospel that Christ taught and Paul preached. Nothing new is wanted. "The old is better." Nothing else can save the world, nothing else can conquer heathenism, nothing else can overcome the world, the flesh and the devil.

When David was offered the sword of Goliath, he said: "There is none like that; give it me." May Garrett ever say to her sons: "There is none like the old Gospel sword, take it and conquer!"

CLASS OF 1881.

SPENCER LEWIS, Nanking, China.

I cannot tell you how I long to be present at the semi-centennial of the opening of the Garrett Biblical Institute and look into the faces of old school mates. It will be the quarter-centennial for my class of 1881, as it is a quarter of a century since I first turned my face toward the Orient. My furlough is overdue, for it is over nine years since I have seen the faces of my children, and of my aged parents; but I am engaged with others in the translation of the Bible into the common speech of over three hundred million of people, so, for the present, I cannot come.

But though I am absent from you in body, I am present with you in spirit, joying and rejoicing in all the great and lasting good which God has wrought through his servants in all the years which are past, and praying for the continuance and increase of his favor and blessing during all the years which

stretch away into the beyond. From all parts of the habitable earth the hearts of the children of Garrett turn at this time with longing and yearning toward their nourishing mother, grateful for the seed-sowing which, through God, is producing such gracious and abundant harvests. Surely, what has been wrought in the past is but a pledge of still greater things which God has in store for the future. May the Garrett Biblical Institute always be a synonym for sound, scriptural learning and fervent evangelism! May all who go out from her halls be fortified against all forms of error and clad in all the armor of God! May a larger proportion of them heed the divine call to go into the distant and needier parts of the earth! May the rich blessing of God rest upon those who teach and those who are taught!

CLASS OF 1881.

MYRON C. WILCOX, Foochow, China.

It would give me exceeding great joy to be with you at the 50th anniversary of my dear Alma Mater and the 25th anniversary of the graduation of my class, but though my furlough is overdue, I have willingly remained until the return of a missionary from sick-leave would insure the continued oversight of the three districts and the other work under my care. It would be difficult, if not impossible, for me to reach Evanston in time for the great celebration, so I send this line instead. I was appointed to China from Rick River Conference on Oct. 8, 1881, so this year I am rounding out a quarter of a century as a missionary of the Cross. Time and space forbid even a mention of the changes these 25 years have wrought in this Empire, except to say that Old Cathay has become Modern China. Neither can I speak of the great advance of Christianity in this land during that period, especially as represented by our own beloved Church; but I thank God that I have had a share however humble in this blessed missionary enterprise, especially in the educational, evangelistic and literary departments of the work. It has been my privilege to baptize about 4,000 persons in China and to see them enter the Church of Christ. To God be all the glory. But how about the outlook? It is as bright as the promises of God.

CLASS OF 1884.

E. M. GLASGOW, Salix, Iowa.

I shall never forget the stalwart and illustrious members of the faculty at whose feet I was permitted to sit. There was Dr. Ninde, afterward Bishop, gentle and kind, but exacting and firm, loving, and beloved by every student who came under his influence; that master of forceful and classic English, of logic, and of theology, Dr. Raymond, who imparted virile conceptions and enthusiasm to all who were fortunate enough to come under his instruction; then the analytical, intense, precise, discriminate and inspiring Dr. Hemenway, whose thoughts glowed with a light and heat that could but fire the minds and hearts of those who were permitted to sit in his classes. There was the eloquent and sparkling Dr. Ridgeway, who came later, and all were stirred by his pertinent, practical and vigorous suggestions, coming from a wide acquaintance with the best literature, and much from the treasury of his rich and varied experiences. Dr. Bradley came in during our stay there, also, and left the impress of his fervid and enthusiastic scholarship upon us all. Nor can I forget the masterly and inimitable Prof. Cumnock, who taught us to recite and read. It was a priceless privilege to have been in Garrett during the incumbency of these great men. Truly, "there were giants in (Garrett faculty) those days. . . . Men of renown." May their like never be wanting.

CLASS OF 1886.

WILLIAM C. HOWARD, Newcastle, California.

I have met Garrett men from Oregon to Los Angeles; from Illinois to Tennessee, and in multitudes of places lying between. Graduating from the upper room in Evanston, they usually fill high places, and manifest a heavenly character. Several of them are in this Conference, and contribute largely to its high standing. Such brothers as the Needhams, M. S. Cross, E. G. Keith, Jno. F. Kellogg, ("Jack") Becks, Burcham, Reeder, Richmond, Richardson, and probably many others.

CLASS OF 1887.

AZOR McDOLLE.

At Garrett I spent four of the pleasantest years of my life. I recall Bishop Ninde, the purity of whose life became an ideal of attainment; Dr. Bennett, whose catholicity of temper helped and broadened me; Professor Bradley, whose work was a great source of profit and help in the exposition of the Bible; Dr. Terry and Ridgaway, the sainted Hemenway, a model of exactness, and the master logician and theologian, Dr. Raymond, all of whom were a help to both breadth and thoroughness of thinking.

CLASS OF 1891.

EIJI ASADA, Aoyama, Tokyo, Japan.

I wish I could be there myself so as to see my old esteemed teachers and school mates and friends of fifteen years ago. But I assure you I will be present at all your exercises in spirit if not in flesh. I congratulate my Alma Mater in her steady growth and widening influence. May her children increase in number and grow in grace and love! is my constant prayer.

CLASS OF 1892.

JAMES W. ROBINSON, Lucknow, India.

Greetings from one who is far away, but who would very much like to be present with you in your semi-centennial gathering. May it be to you all a joyous occasion, and as blessed as joyous. What I owe to the school cannot be told in words, but I would I were there to attempt it!

Fifty years of Garrett! How much that has meant to our Church in America, and how much it has meant to humanity in many other parts of the world. I have a high appreciation of the extent of the influence of the school because I have a keen appreciation of the depth of its influence in my own life. And without doubt almost all of the hundreds, yes, thousands, of young men who have passed out from those halls were influenced and inspired as I was. May the next half century

witness an ever-continuing growth and an ever-increasing influence for truth and righteousness.

Many of Garrett's sons are in India, pressing the battle to the gates of the enemy. We would that more of her younger sons would come to our help. Those who came from Evanston to this land thirty and forty years ago are beginning to drop out, and we long for men from the same place to take up the burden they have been carrying. India cannot offer the family and social life, nor the opportunities for place and growth that America can, but her need of you is greater. Here there is "the sound of a going in the tops of the mulberry trees," and if we "bestir ourselves" a marvellous victory for the Kingdom of God will be won. May many of you during this celebration have the vision of a man from India saying, "come over into this land and help us."

CLASS OF 1894.

GORO KABURAGI, Vancouver, B. C.

Mr. Kaburagi, who is now superintendent of Japanese work in the province of British Columbia and whose enterprises include both day and night schools and a daily paper for his compatriots, writes:

I have great reason to be proud of your Institute for the valuable training I received in preparing me for the great work God has for me. I hope the Institute will prosper more each year and also that the coming celebration will be a complete success.

W. A. VAN GUNDY, Wellington, Kansas.

I very much appreciate what Garrett has been to me; success to her and love to all the faculty and alumni.

CLASS OF 1895.

JOSEPH A. CHAPMAN, Ketchikan, Alaska.

Each day I am more thankful for the three years spent in Garrett Biblical Institute. "The Lord be with thee."

BENSON M. POWELL, Neodesha, Kansas.

Greetings from one whose heart goes out in thanksgiving to Almighty God for the blessed memories and lingering influences that cluster around and go out from Garrett Biblical Institute. God has been with us these years and the impressions of Terry, Raymond, Horsewell, Ridgaway and Little, intensified by the sacrifices of the Christ, have done much to make life beautiful and the ministry a continuous charm.

CLASS OF 1897.

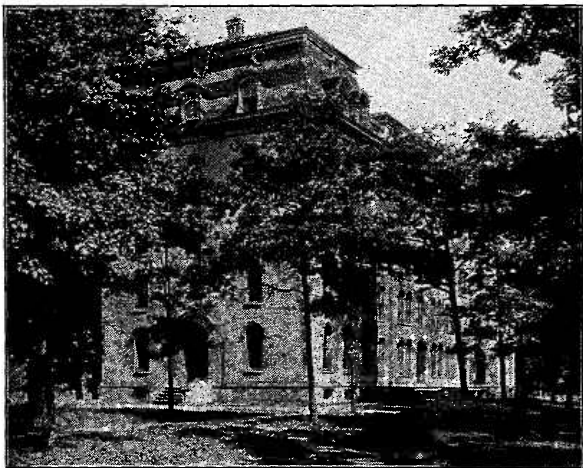
E. S. BUSBY, Joy, Illinois.

From my heart I wish Garrett Biblical Institute continued prosperity.

CLASS OF 1897.

JOHN R. DENYES, Buitenzorg, Java.

Will you kindly convey to the faculty, the students, and the alumni of Garrett my hearty greetings at this commencement time. I desire to acknowledge anew my deep obligations to the Institute for what it has been to me in my work. It is now one year since I was appointed as the first Methodist missionary to the thirty million people of the island of Java. To one doing pioneer work in a far-off island of the sea there might seem to be little need for such training as is given in a theological school. And yet among the rationalistic Dutch, the Confucianist Chinese, and the Mohammedan Malays there is a constant demand for training in almost every branch of religious information. Day by day I meet little groups of people to whom I am the only source of religious knowledge. There are no Aquilas and Priscillas to correct the errors of an untrained Apollos. Seeds of error in doctrine and practice would bring a harvest of heresy and schism in another generation. As I realize the responsibility placed upon me as one who is laying the foundations of Methodism in a new land, I shudder to think of the additional mistakes that might have been made had I lacked the training of those three years at Garrett. I rejoice with you at the continued prosperity of our school and pray that she may always stand for the highest scholarship, the deepest spirituality, and the most ardent missionary zeal.



HECK HALL.



CLASS OF 1899.

HORACE B. HASKELL, Orono, Maine.

May Garrett Biblical Institute do for thousands of young men what she did for me! God bless her!

FRANK H. SCHAFER, Tucson, Ariz.

I am fully conscious of the helpful influence and instruction received during the three years that I had the privilege of attending classes under President Little and his worthy associates. The Rev. S. T. Rogers, a graduate of Garrett, is superintendent of the Mission and the work prospers under his care.

ERNEST S. LYONS, Philippine Mission Conference.

But a little more than six years have passed since I left Garrett and my native country for foreign lands. Since my arrival upon the field I have continually been brought into sharp contact with Roman Catholic influences and agencies. Go where you will in foreign fields; in China, India, South America or the Islands of the Sea, it is much the same. The true disciple and missionary of the gospel now must not only combat the forces of heathenism, but a shrewd, intelligent, powerful organization, teaching false doctrine and superstition under the cloak of Christianity, the customs and practices of whose teachers and leaders are too often lawless and grossly immoral.

It has been my privilege to live for three years, where by the grace of God, a hundred and twenty-five local preachers and six thousand members have been led out of the darkness and superstitious slavery of imagery, saint worship and pope-dom, into the blessed liberty of a life in Jesus. The work was done in less than three years under the pastorate of three Garrett men.

No day has passed when we have not drawn upon the theological equipment and deeper Christian experiences; upon the inspiration and culture received in our student days in Garrett. Scarcely a day passes when we do not look back with gratitude to God that we were permitted to be students under the great and good men who were professors and instructors in that institution in our day.

Rejoice with us that God is so largely using Garrett men in the Philippines, but pray with us that God will lay it upon the hearts of more of Garrett's sons to respond to our cry and come over and help us. May God's richest blessings continue with you!

CLASS OF 1900.

E. C. SNYDER, Canal Dover, Ohio.

I can hardly realize that it is six years since leaving the pleasant associations and the blessed influence of Garrett. No man can leave those associations and influences and ever again drift back to a commonplace life. What I am today I owe in no small measure to Garrett and I have no reason to regret the three years spent amidst such influences.

CLASS OF 1901.

SAMUEL W. BEGGS, Lorington, Illinois.

I have steadily advanced since leaving school and largely owing to Garrett training. I thank God often that I ever went to Garrett.

CHARLES B. GUEST, Carlisle, Iowa.

The Garrett men in Des Moines Conference have the confidence of the church; they are regarded as safe men and their work as consistent. My three years in Garrett were a delight.

IDA V. JONTZ, President Folts Institute, Herkimer, N. Y.

Words cannot express my debt to Garrett. I am trying here to pass along some of the many good things I received at Garrett.

JOHN M. SPRINGER, Old Umtali, Rhodesia, South Africa.

As the sole alumnus in the missionary ranks in Africa (Bishop Hartzell being in the "line") I send greetings. Were it possible to be with you for the hours of fellowship at this celebration and then back again at the work here, I could wish it.

First I want to express a word of thanksgiving for the

privileges that I enjoyed and the inspiration I received as a student at the Institute, and perhaps most of all for the touch with the men of high purpose and noble devotion who were our instructors. Notable and blessed in memory is the spiritual fatherhood I found and enjoyed in the beloved President, that true physician of the spirit, who on many occasions took time to help in deep soul need.

Let me speak a word for Africa,—it is a land of most urgent need. True, we do not have, as they do in the East, to uproot the firmly entrenched systems of old religions, which seem like tall forests to be cleared off and grubbed out. But we have the low, matted, thorny bush and rank abundant weeds growing in a rich, virgin soil, with here and there, as cheer to the toiler, a beautiful flower, that speaks of the better possibilities of that soil. Africa in her human as well as in her natural resources holds great but undeveloped and perhaps as yet largely undiscovered powers and possibilities. The morning of her day advances rapidly, and, oh, that its early hours, but surely its noontide shall be declared a Christian day. It is easily possible for God through a willing and awakened church. May it be a reality!

God is answering faith and prayers and rewarding the work of his servants here. Last Sunday in a pole-and-grass chapel five miles north of here where one of our senior boys has been teaching a school a half of each day for less than a year and where we have had a circuit in that and adjoining villages, I took in thirty earnest young people as probationers. Similar results can almost be relied on wherever a similar work is done. Truly, millions in Africa but wait to hear a clear presentation of the Gospel to accept Jesus as their Savior. Next Sunday I shall take some thirty of the pupils of the school here on probation. Come on more of ye men of Garrett, help in these whitening fields. Fear not, only be strong and of good courage—for Jehovah thy God is with thee whithersoever thou goest!

CLASS OF 1902.

EBEN A. THOMAS, Ogden, Iowa.

I entered Garrett in the fall of 1899 and graduated after three years of hard but delightful and inspiring work. I had

gained what I felt I had so much needed. The Book of God had become to me the impregnable Rock of Ages; and my love for it had been deepened into a profound devotion, while it had become to me in a far deeper sense the word of God. * * * There are a good many Garrett men in this (Des Moines) Conference, and I find them to the forefront in the work and in influence.

CLASS OF 1903.

GEORGE CROSBY HOWARD, Livermore Falls, Maine.

The pressure of duties prevents my attendance at the semi-centennial of our beloved Garrett. My heart is with you. The good news of your letter regarding the outlook is inspiring. The sons of Garrett in all lands unite in praises for their Alma Mater. The years spent within her sacred halls are ever recurring in blessed memories; their inspiration is a constant benediction in the holy ministry to which the Lord hath called us.

CLASS OF 1904.

EUGENE WEIFFENBACH, Warrenton, Mo.

The scholarly, yet practical instruction, the nobler impulses and blessed influences I received, both from the faculty and student body of Garrett, have strengthened my faith in God and in God's word and have given me, through the grace of my Saviour Jesus Christ, a greater love for unselfish service in the Master's work of saving humanity.

CLASS OF 1904.

E. W. FORBES, Oxford, Nova Scotia.

I feel that I owe much to Garrett in many ways, and the school will always have a very warm place in my heart. The splendid Christian fellowship among students and teachers, the strong evangelistic spirit and the marked missionary zeal I found at Garrett were and always will be to me incentives to better things.

CLASS OF 1905.

FRANK HERRON SMITH, Nagoya, Japan.

We rejoice with you that Garrett has given fifty years of service to the church and to the advancement of the kingdom of the Lord Christ. We are glad that though she is ripe in years she shows no signs of senility, but is only in the early prime of her strength.

May the Heavenly Father's rarest blessings be upon the dear old school and upon God's noblemen who are giving their lives to the training of her young men. Fathers and brethren, pray for us, that the "Kingdom of the Rising Sun" may become the Kingdom of the Son of Righteousness who has risen with healing in his wings.

FROM ALUMNI IN NEW ENGLAND.

The sons of Garrett in New England send her greeting and affection together with hearty congratulations on the event of her semi-centennial celebration. Though far from our Alma Mater the ties that bind us to her strengthen with the years and the frequent reports of her unstayed progress and eminent renown in the making of missionaries, preachers and scholars fill our hearts with increased admiration and joy. Long may she retain her seat by the fair inland sea, and long may she send out her sons girded with strength and equipped for the service of our Lord. Together we breathe a prayer for our famous school and her equally famous teachers. May God smile upon Garrett throughout all the years.

THOMAS W. FESSENDEN ('00), Bangor, Maine.

HORACE B. HASKELL ('99), Orono, Maine.

GEORGE C. HOWARD ('03), Livermore Falls, Maine.

MATTHIAS S. KAUFMAN ('76), Norwich, Conn.

FROM BISHOP VINCENT.

I regret to say that it will be impossible for me to be present, but I rejoice in the stability, success and noble promise of the old Biblical Institute. With hearty congratulations on the success of the past and with best wishes for the future, I remain, faithfully yours,

Indianapolis, Ind.

JOHN H. VINCENT.

FROM BISHOP NEELY.

Congratulations on your great success at Evanston and best wishes for the success of your celebration! I would like to be there.

THOMAS B. NEELY.

Buenos Aires.

GREETINGS FROM EDUCATIONAL INSTITUTIONS

GREETINGS WERE RECEIVED FROM

| | | |
|------------------------------|-----------|-------------------------|
| Adelphi College | - - - - - | Brooklyn, N. Y. |
| Adrian College | - - - - - | Adrian, Mich. |
| Albany College | - - - - - | Albany, Ore. |
| Allegheny College | - - - - - | Meadville, Pa. |
| Alma College | - - - - - | Alma, Mich. |
| Andover Theological Seminary | - - | Andover, Mass. |
| Antioch College | - - - - - | Yellow Springs, Ohio. |
| Atlanta Baptist College | - - - - - | Atlanta, Ga. |
| Atlanta University | - - - - - | Atlanta, Ga. |
| Auburn Theological Seminary | - - - - - | Auburn, N. Y. |
| Baker University | - - - - - | Baldwin, Kas. |
| Bangor Theological Seminary | - - - - - | Bangor, Maine. |
| Beloit College | - - - - - | Beloit, Wis. |
| Bethel College | - - - - - | Russellville, Ky. |
| Bowdoin College | - - - - - | Brunswick, Maine. |
| Buchtel College | - - - - - | Akron, Ohio. |
| Carleton College | - - - - - | Northfield, Minn. |
| Central University of Iowa | - - - - - | Pella, Iowa. |
| Christian Biblical Institute | - - - - - | Stanfordville, N. Y. |
| Clark University | - - - - - | Worcester, Mass. |
| Cobb Divinity School | - - - - - | Lewiston, Maine. |
| Colgate University | - - - - - | Hamilton, N. Y. |
| Colorado College | - - - - - | Colorado Springs, Colo. |
| Columbia University | - - - - - | New York City. |
| Cornell College | - - - - - | Mount Vernon, Iowa. |
| Cotner University | - - - - - | Bethany, Neb. |
| Denison University | - - - - - | Granville, Ohio. |
| Des Moines College | - - - - - | Des Moines, Iowa. |
| Drury College | - - - - - | Springfield, Mo. |
| Eugene Divinity School | - - - - - | Eugene, Ore. |

| | | |
|--|---------------------------|-----------------------------|
| Eureka College | - - - - - | Eureka, Ill. |
| Fargo College | - - - - - | Fargo, N. Dak. |
| Fisk University | - - - - - | Nashville, Tenn. |
| Franklin and Marshall College | - - - - - | Lancaster, Pa. |
| Furman University | - - - - - | Greenville, S. C. |
| Geneva College | - - - - - | Beaver Falls, Pa. |
| German Wallace College and Nast Theological Seminary | | |
| - - - - - | - - - - - | Berea, Ohio. |
| Hamilton College | - - - - - | Clinton, N. Y. |
| Hartford Theological Seminary | - - - - - | Hartford, Conn. |
| Harvard University | - - - - - | Cambridge, Mass. |
| Harvard University Divinity School | - - - - - | Cambridge, Mass. |
| Hebrew Union College | - - - - - | Cincinnati, Ohio. |
| Hiram College | - - - - - | Hiram, Ohio. |
| Huron College | - - - - - | Huron, S. Dak. |
| Illinois College | - - - - - | Jacksonville, Ill. |
| Instituto Metodista Mexicano | - - - - - | Puebla, Mexico. |
| Johns Hopkins University | - - - - - | Baltimore, Md. |
| John B. Stetson University | - - - - - | De Land, Fla. |
| Kentucky University | - - - - - | Lexington, Ky. |
| King College | - - - - - | Bristol, Tenn. |
| Knox College | - - - - - | Galesburg, Ill. |
| Lafayette College | - - - - - | Easton, Pa. |
| Lawrence University | - - - - - | Appleton, Wis. |
| Leander Clark College | - - - - - | Toledo, Iowa. |
| Leland Stanford Junior University | Stanford University, Cal. | |
| Lincoln College | - - - - - | Lincoln, Ill. |
| Lombard College | - - - - - | Galesburg, Ill. |
| Martin Mission Institute | - - - - - | Frankfort on Main, Germany. |
| McKendree College | - - - - - | Lebanon, Ill. |
| Meadville Theological School | - - - - - | Meadville, Pa. |
| Mercer University | - - - - - | Macon, Ga. |
| Methodistkirken Theologiske Skole | - - - - - | Copenhagen, Denmark. |
| Missouri Valley College | - - - - - | Marshall, Mo. |
| Morris Harvey College | - - - - - | Barboursville, W. Va. |
| Muskingum College | - - - - - | New Concord, Ohio. |
| Nebraska Wesleyan University | - - - - - | University Place, Neb. |
| Newberry College | - - - - - | Newberry, S. C. |
| New Brunswick Theological Seminary | - - - - - | New Brunswick, N. J. |

312 GREETINGS FROM EDUCATIONAL INSTITUTIONS.

| | | | | | |
|---|---|---|---|---|----------------------|
| New-Church Theological School | - | - | - | - | Cambridge, Mass. |
| Northwestern College | - | - | - | - | Naperville, Ill. |
| Northwestern University | - | - | - | - | Evanston, Ill. |
| Oberlin College | - | - | - | - | Oberlin, Ohio. |
| Oberlin Theological Seminary | - | - | - | - | Oberlin, Ohio. |
| Ohio Wesleyan University | - | - | - | - | Delaware, Ohio. |
| Otterbein University | - | - | - | - | Westerville, Ohio. |
| Pacific University | - | - | - | - | Forest Grove, Ore. |
| Parsons College | - | - | - | - | Fairfield, Iowa. |
| Princeton Theological Seminary | - | - | - | - | Princeton, N. J. |
| Reformed Presbyterian Theological Seminary | - | - | - | - | Allegheny, Pa. |
| Ripon College | - | - | - | - | Ripon, Wis. |
| Rochester Theological Seminary | - | - | - | - | Rochester, N. Y. |
| Roger Williams University | - | - | - | - | Nashville, Tenn. |
| Rollins College | - | - | - | - | Winter Park, Fla. |
| St. Lawrence University | - | - | - | - | Canton, N. Y. |
| Shaw University | - | - | - | - | Raleigh, N. C. |
| Southwestern Baptist Seminary | - | - | - | - | Jackson, Tenn. |
| Susquehanna University | - | - | - | - | Selinsgrove, Pa. |
| Swarthmore College | - | - | - | - | Swarthmore, Pa. |
| The Church Divinity School | - | - | - | - | San Mateo, Cal. |
| The College of Emporia | - | - | - | - | Emporia, Kas. |
| The Newton Theological Institution | - | - | - | - | Newton Centre, Mass. |
| The Presbyterian Theological Seminary | - | - | - | - | Omaha, Neb. |
| The Temple College | - | - | - | - | Philadelphia, Pa. |
| The Theological Seminary of the Reformed Church in the United States | - | - | - | - | Lancaster, Penn. |
| The Union Biblical Institute | - | - | - | - | Naperville, Ill. |
| The Western Theological Seminary | - | - | - | - | Allegheny, Pa. |
| Trinity College | - | - | - | - | Durham, N. C. |
| Trinity College | - | - | - | - | Hartford, Conn. |
| Trinity University | - | - | - | - | Waxahachie, Texas. |
| Tufts College | - | - | - | - | Tufts College, Mass. |
| Tufts College Divinity School | - | - | - | - | Tufts College, Mass. |
| Union College | - | - | - | - | Schenectady, N. Y. |
| Union Theological Seminary | - | - | - | - | New York City. |
| Union Theological Seminary | - | - | - | - | Richmond, Va. |
| University of Cincinnati | - | - | - | - | Cincinnati, Ohio. |
| Ursinus College | - | - | - | - | Collegeville, Pa. |

| | | | | | |
|----------------------------------|---|---|---|---|--------------------|
| Wake Forest College | - | - | - | - | Wake Forest, N. C. |
| Washington College | - | - | - | - | Chestertown, Md. |
| Wesleyan University | - | - | - | - | Middletown, Conn. |
| Western Reserve University | - | - | - | - | Cleveland, Ohio. |
| Westminster College | - | - | - | - | Fulton, Mo. |
| Westminster College of Theology | - | - | - | - | Tehuarana, Texas. |
| Westminster Theological Seminary | - | - | - | - | Westminster, Md. |
| Whitworth College | - | - | - | - | Tacoma, Wash. |
| William Jewell College | - | - | - | - | Liberty, Mo. |
| Wittenberg College | - | - | - | - | Springfield, Ohio. |
| Yale University | - | - | - | - | New Haven, Conn. |
| Yale University Divinity School | - | - | - | - | New Haven, Conn. |

Several institutions were also represented by delegates:

Yale Divinity School by the Rev. Frederick A. Noble, D.D., LL.D.

Ohio Wesleyan University by the Rev. Professor W. W. Davies, A.M., Ph.D.

Allegheny College by President William H. Crawford, D.D.

Cornell College by President William F. King, D.D., LL.D.

Upper Iowa University by President William A. Shanklin, D.D., LL.D.

Baker University by the Rev. Dr. Sweet.

RESOLUTIONS AND REPORTS.

ADOPTED BY ALUMNI ASSOCIATION.

Resolved:

1. That we hereby express our hearty appreciation of the program furnished for this Semi-Centennial of Garrett Biblical Institute.

2. That we have greatly enjoyed the presence and addresses of our bishops, the fraternal delegates, and all others taking part in exercises.

3. We are deeply impressed and rejoice anew in what Garrett has accomplished in the past and the promise of her splendid mission to the future.

4. We take this occasion to express our gratitude for the gift of \$10,000 for establishing an archaeological museum in memory of Charles Wesley Bennett, D.D., LL.D., and for the gift of \$20,000 from Mr. William Deering for an addition to our library accommodation. We rejoice in the prospect of Memorial Scholarships in honor of both Dr. Bennett and Dr. John Dempster and the liberality of the alumni in contributing to this end.

5. We extend our sincere thanks to the daughters of our long honored friend, Dr. Luke Hitchcock, for their appropriate and highly appreciated gift founding a scholarship in honor of their illustrious father.

6. We rejoice in the material prosperity evident on every hand:—The excellence of spirit and high quality of the teaching and training furnished in Garrett; for the young men now going out from the institution and those who are still undergraduates, and most of all for the spirit of evangelism and the abiding conviction that God is with us.

D. M. THOMPKINS,

A. E. GRIFFITH,

L. H. MANNING,

Committee.

REPORT BOARD OF CONFERENCE VISITORS.

The conference visitors would respectfully submit the following report:

1. Touching grounds and buildings.—We have made careful inspections of the grounds and buildings: the former are so kept and in such excellent condition that we find nothing to suggest. Of the latter we suggest a granitoid walk from Heck Hall to Memorial Hall. We suggest that some needed repairs might be made for the comfort and convenience of students in Heck Hall, as well as some needed improvements in Memorial Hall.

2. Touching the library, we recognize the library as an essential part in the working force of the theological seminary. Here are the tools with which both professors and students are to work. We are pleased to note the convenient location of the library room, the wise selection of books, and their careful arrangement and classification under the direction of Rev. D. A. Hayes, D. D., as librarian. One hundred current periodicals are kept on file and 23,500 volumes find place on the shelves. In addition, the 75,000 volumes of the university library are accessible to the students of the Institute. We are pleased to know that one of the great needs of the school is soon to be realized. The generous gift of \$20,000 makes possible the erection of a fire-proof addition to the library. This enlargement of the building serves to emphasize anew two pressing needs: First. Such an enlargement of the income of the library fund as will provide as well as afford adequate means to purchase a reasonable number of the best books. Second. Even more urgent is the need of a trained librarian who shall devote his entire time to the care and needs of the library. In providing for this need there is a good opportunity for some Methodist layman to give a good account of his stewardship.

3. As to faculty and courses: The faculty of Garrett Biblical Institute has from the first been composed of men of virile character, clear and intense convictions, and scholarship abreast of the times in which they lived. As material resources have been provided the distribution of labors has kept pace with an enlightened classification of theological curriculum, and all departments adequately and ably treated. At the present moment the

arrangement has been consummated to take an important step in the elaboration of the work of the department of practical theology, giving increased attention to the cultivation of English style, to sociology, the Sunday school, missions, and evangelism.

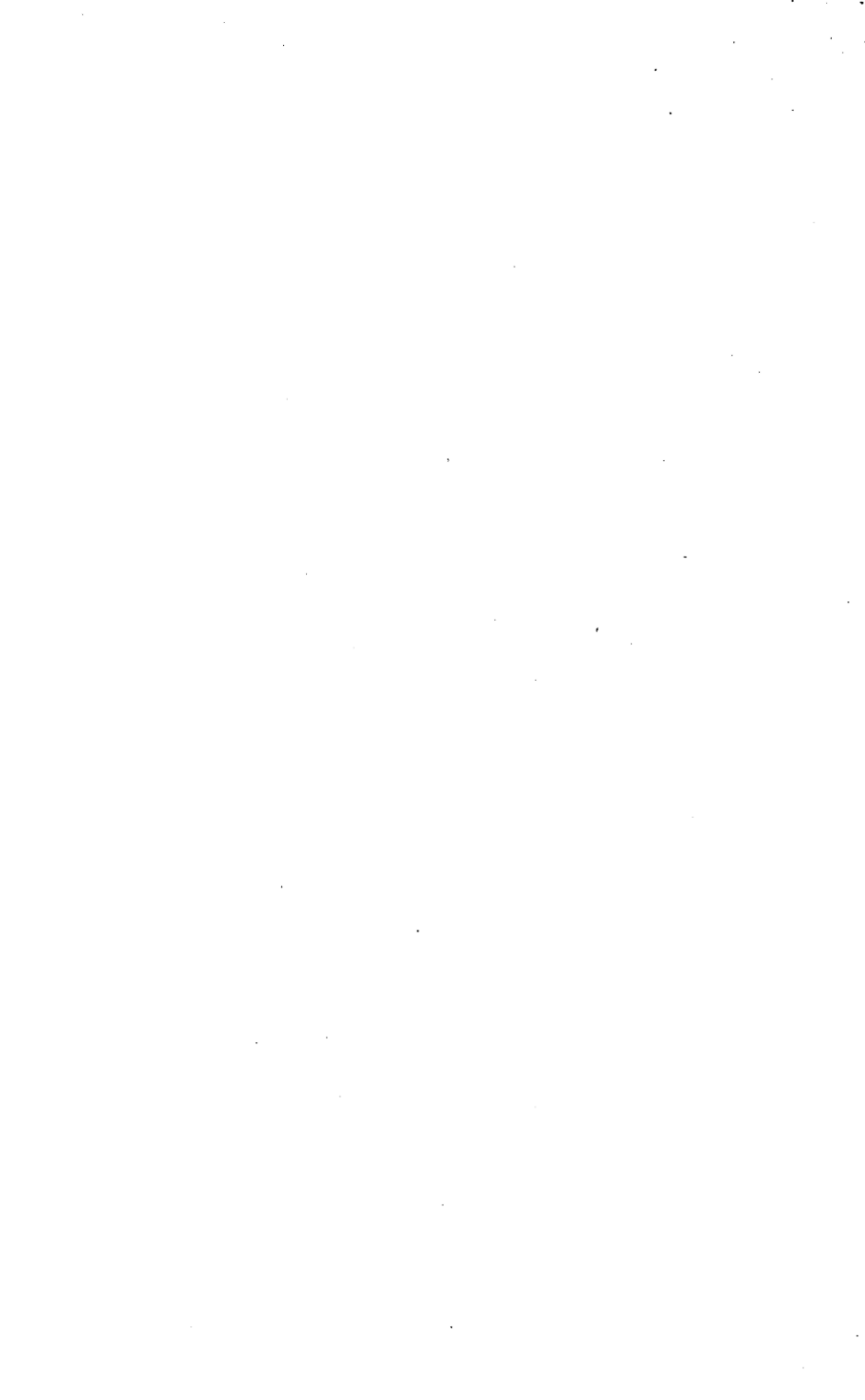
The present faculty is composed of men of gentlemanly bearing, advanced scholarship, and such devotion to the ideals and aims of our church as to inspire confidence in the labors and fruits of that future ministry in our church which is their opportunity and obligation to truth.

We have been highly gratified to see so large a company of the alumni present and to note the evident devotion with which they regard their alma mater. We are also delighted with the spirit of loyalty to the doctrines and traditions of Methodism and the marked tone of deep spirituality that has pervaded every service during the jubilee celebration.

The gift of \$10,000 for the founding of a Bennett memorial museum of archaeology, the proposed founding by the alumni of a scholarship of \$5,000 each in honor of Dr. C. W. Bennett and Dr. John Dempster, and the founding of a scholarship by the family of the late Dr. Hitchcock, to be used in defraying the expense of students of the Institute who shall engage in city evangelization, are achievements to which we refer with high appreciation and special gratitude.

We congratulate the Institute in so splendidly completing fifty years of magnificent history, and we learn with eminent satisfaction that a memorial volume containing the various addresses is to be published by the board of trustees.

DEGREES AND DIPLOMAS CONFERRED



Degrees and Diplomas Conferred

HONORARY DEGREES—1906

DOCTOR OF DIVINITY.

| | | |
|--------------------|-----------|---------------|
| F. William Heidner | - - - - - | Class of 1863 |
| Daniel O Fox | - - - - - | Class of 1872 |
| William H. Barton | - - - - - | Class of 1878 |
| John Lee | - - - - - | Class of 1882 |

BACHELOR OF DIVINITY (HONORARY)

| | | |
|--------------------|-----------|---------------|
| Albert E. Saunders | - - - - - | Class of 1891 |
|--------------------|-----------|---------------|

BACHELOR OF DIVINITY (IN COURSE)

| | | |
|--|-----------|-------------------------|
| Harrop, Charles Wesley, B.L. | - - - - - | Arena, Wis. |
| <i>Wheaton College.</i> | | |
| Morrison, Charles Henry, B.A. | - - - - - | Cooperstown, N. D. |
| <i>Ohio Wesleyan University.</i> | | |
| Nakagawa, Kunisaburo | - - - - - | Tokyo, Japan. |
| <i>Doshisha College.</i> | | |
| <i>United Theological School of Tokyo.</i> | | |
| Northrop, Albert Clinton, A.B. | - - - - - | Belleville, Kan. |
| <i>Kansas Wesleyan University.</i> | | |
| Parkinson, George H., Ph.B. | - - - - - | Wichita, Kan. |
| <i>Northwestern University.</i> | | |
| Perrill, Fred Maxon, A.B. | - - - - - | Salina, Kan. |
| <i>Baker University.</i> | | |
| Quirin, Augustus Jacob, A.B. | - - - - - | Epworth, Iowa. |
| <i>Morningside College.</i> | | |
| Schutz, Herman Jacob, B.A. | - - - - - | St. Louis, Mo. |
| <i>Central Wesleyan College.</i> | | |
| Simpson, David M., Ph.B. | - - - - - | Sioux City, Iowa. |
| <i>Morningside College.</i> | | |
| Stansell, George Gilbert, A.B., A.M. | - - - - - | Grove Oak, Ala. |
| <i>U. S. Grant University.</i> | | |
| Tink, Samuel James, A.B. | - - - - - | Brooklin, Ont., Canada. |
| <i>Albert College.</i> | | |
| <i>Lawrence University.</i> | | |

320 DEGREES AND DIPLOMAS CONFERRED.

Troxel, John S., Ph.B. - - - - Breckenridge, Mo.
Missouri Wesleyan College.

Welch, Arthur D., A.B. - - - - Dyersville, Iowa.
Upper Iowa University.

Whitlock, Walter Hugh - - - - - Dix, Ill.
Southern Illinois Normal University.

Wilcox, Charles E., B.A. - - - - Huron, S. D.
Huron College.

Williams, Seymour, A.B. - - - - Monticello, Ill.
University of Illinois.

WITH THE DIPLOMA OF THE INSTITUTE.

Barkle, Thomas J. - - - - - Hailey, Idaho.
St. Agnes' Cornwall.

Carswell, George C. - - - - Howard Lake, Mich.
Coburg Collegiate Institute.

Corrie, Ezra S. - - - - - Isabel, Kan.
Baker University.

Doenges, Rudolph C. - - - - Papillion, Neb.
Iowa Wesleyan University.

Frid, James W. - - - - Hamilton, Ont., Canada.
Albert College.

Ichihashi, Tomoyuki - - - - Tokyo, Japan.
University of the Pacific.

Jaggers, Abram - - - - - Plymouth, Cal.
Taylor University.

Kelley, Frederick Octavius - - - - Kent, England.
Bible Christian College.

Kettle, John A. - - - - - Fort Dodge, Iowa.
Glasgow, Scotland, High School.

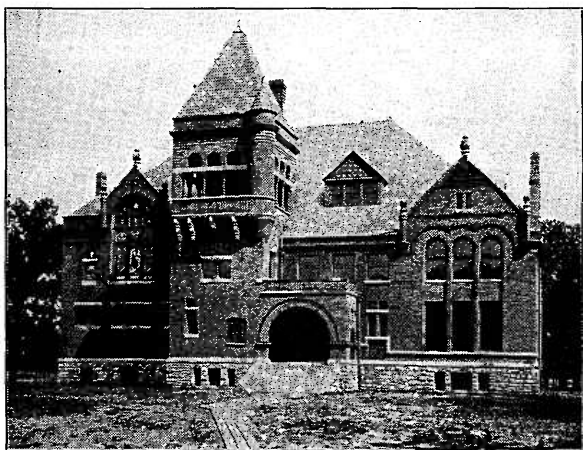
Langdoe, S. Saul - - - - - St. Anne, Ill.
Northwestern University.

Lumsden, Ernest C. - - - - Garden Prairie, Ill.
St. Thomas Collegiate Institute.

Perdue, Mentor J., B.S. - - - - Opolis, Kan.
Northwestern University.

Pollock, Samuel J. - - - - - Flint, Mich.
Academy of Northwestern University.

Potter, Robert A. - - - - - Stafford, Kan.
Nickerson College.



MEMORIAL HALL.

| | | |
|--------------------------|---------------------------------|-------------------|
| Schreiber, Charles Henry | - - - - - | Potter, S. D. |
| | <i>Huron College.</i> | |
| | <i>Northwestern University.</i> | |
| Steininger, James S. | - - - - - | Manchester, Mich. |
| | <i>Litchfield High School.</i> | |
| Walker, J. Harvey | - - - - - | La Belle, Mo. |
| | <i>Kentucky University.</i> | |
| Wood, Caius M. | - - - - - | Wichita, Kan. |
| | <i>Belle Plain High School.</i> | |

ALUMNI REGISTER



Alumni Register

OFFICERS FOR 1906-07.

| | |
|--------------------------|------------------------|
| President | Alfred E. Craig, '90 |
| Vice-President | James H. Tippet, '88 |
| Secretary | Reese B. Kester, '92 |
| Annalist | William B. Norton, '82 |

EXECUTIVE COMMITTEE

Charles M. Stuart, '83. James M. Phelps, '90.
Henry C. Gibbs, '91.

ORATOR FOR 1906-07

William A. Shanklin, '91.

ALTERNATE

J. F. Armond.

COMMITTEE ON SCHOLARSHIP FUND

Thomas Nicholson, '92.
Solon C. Bronson, '78. James Rowe, '92.

LIST OF ALUMNI

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|---------------------------|-------------------------------|--|-------------------------------------|
| Class of 1858. | | | |
| John E. Ayars..... | Diploma..... | ..... | 1109 North St., Philadelphia, Penn. |
| *George W. Havermale..... | Diploma..... | Kansas. Superannuate | Deceased. |
| Osmia Hutchins..... | Diploma..... | Located | Cornell, So. Dakota. |
| El. W. Jeffries..... | B. D..... | Upper Iowa. Superannuate. | Dixon, Illinois. |
| *John W. Sovereign..... | Diploma..... | Rock River..... | Deceased. |
| Matthew H. Triggs..... | Diploma..... | Rock River. Superannuate. | Morgan Hill, Cal. |
| Class of 1859. | | | |
| Alanson L. Cooper..... | B. D., D. D..... | Vermont. Superannuate..... | Randolph, Vermont. |
| *Daniel J. Holmes..... | B. D..... | Rock River. Superannuate. | Deceased. |
| J. Walter Waugh..... | B. D., D. D..... | North India. Superannuate. | Delaware, Ohio. |
| Class of 1860. | | | |
| *Wayne Carver..... | Diploma..... | California. Superannuate..... | Deceased. |
| Robert N. Earheart..... | B. D..... | Upper Iowa. Superannuate. | Davenport, Iowa. |
| *William H. Gloss..... | Diploma..... | Rock River..... | Deceased. |
| *Alexander Hall..... | Diploma..... | Congregational Church..... | Deceased. |
| *Warren Taplin..... | B. D..... | Rock River..... | Deceased. |
| Class of 1861. | | | |
| Rodman W. Bosworth..... | B. D., D. D..... | Wisconsin | Delavan, Wisconsin. |
| Alfred F. Bourns..... | B. D..... | Detroit | Detroit, Michigan. |
| Charles W. Brooks..... | B. D..... | Northern New York. Superannuate..... | Sandy Creek, New York. |
| James S. Chadwick..... | B. D..... | New York East. | 1326 Pacific St., Brooklyn, N. Y. |
| Charles H. Fowler..... | B. D., D. D..... | Bishop Methodist Episcopal Church..... | 150 5th Ave., N. Y. |
| *Adam Y. Graham..... | Diploma..... | Illinois. Superannuate. | Deceased. |
| John W. Martin..... | B. D..... | Minnesota. Superannuate..... | San Rafael, California. |
| Robert H. McCray..... | Diploma..... | ..... | ..... |
| *Andrew J. Mead..... | B. D..... | Wisconsin | Deceased. |
| Darius H. Muller..... | B. D..... | East Ohio. Superannuate. | Buffalo, New York. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|-----------------------------|-------------------------------|---------------------------------|-------------------------------------|
| George Richardson..... | Diploma..... | Rock River. Superannuate..... | Denver, Colorado. |
| *William A. Smith..... | B. D., D. D..... | Rock River..... | Deceased. |
| Joseph A. Wardle..... | B. D..... | Rock River. Superannuate..... | 4949 Indiana Ave., Chicago, Ill. |
| *Sanford Washburn..... | B. D..... | South Dakota. Superannuate..... | Deceased. |
| Egleston S. White..... | Diploma..... | | |
| *Oliver A. Willard..... | B. D..... | Colorado..... | Deceased. |
| *Peachy T. Wilson..... | B. D..... | North India..... | Deceased. |
| Class of 1862. | | | |
| Benjamin D. Allen..... | Diploma..... | Upper Iowa. Superannuate..... | Mount Vernon, Iowa. |
| *Truman F. Allen..... | B. D..... | Minnesota..... | Deceased. |
| *Washington I. Blowers..... | Diploma..... | Michigan..... | Deceased. |
| Hiram Chadeayne..... | Diploma..... | Missouri..... | |
| John B. Colwell..... | B. D..... | Illinois..... | Sadorus, Illinois. |
| *John O. Cramb..... | Diploma..... | Rock River..... | Deceased. |
| *George E. Fellows..... | Diploma..... | Wisconsin..... | Deceased. |
| William H. Fisher..... | | Rock River..... | |
| John O. Foster..... | B. D..... | Rock River. Superannuate..... | State and 31st Sts., Chicago, Ills. |
| William B. Frazelle..... | B. D..... | West Virginia..... | Seattle, Washington. |
| George L. Garrison..... | Diploma..... | Upper Iowa. Superannuate..... | Wheeling, West Virginia. |
| William S. Harrington..... | B. D., D. D..... | Puget Sound..... | Fayette, Iowa. |
| James H. Messmore..... | B. D., D. D..... | North India..... | Seattle, Washington. |
| *Peter K. Rye..... | Diploma..... | Rock River..... | Pauri, Garhwal, India. |
| *George Wilson..... | Diploma..... | Detroit..... | Deceased. |
| Class of 1863. | | | |
| N. Hutton Axtell..... | B. D., D. D..... | Rock River..... | 2235 Sherman Ave., Evanston, Ill. |
| *Robert Bentley..... | B. D., D. D..... | California..... | Deceased. |
| *William Comstock..... | Diploma..... | North India..... | Deceased. |
| *Oliver J. Cowles..... | B. D., D. D..... | New York East..... | Deceased. |
| James N. Davidson..... | B. D..... | | |
| *Wilson Gray..... | Diploma..... | Michigan..... | Deceased. |
| *William H. Haight..... | B. D..... | Rock River..... | Deceased. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|----------------------------|-------------------------------|---|-------------------------------------|
| F. William Heidner..... | B. D., D. D..... | Evangelical Association, Professor North western College, Naperville, Ills. | |
| Jacob Horton..... | B. D..... | Detroit | Ypsilanti, Michigan. |
| John S. Hunt..... | Diploma..... | | Bliss, Idaho. |
| W. Ward Smith..... | Diploma..... | Upper Iowa. Superannuate. | Cuba, Missouri. |
| *Hart L. Stewart..... | Diploma..... | | Deceased. |
| *John Winteringham..... | Diploma..... | Rock River..... | Deceased. |
| Class of 1864. | | | |
| Decatur C. Adams..... | Diploma..... | Des Moines..... | |
| *David W. Jones..... | B. D..... | | Deceased. |
| *William R. Jones..... | B. D..... | Nebraska. Superannuate..... | Deceased. |
| Thomas Leake..... | Diploma..... | | Dixon, Ills., R. F. D. 5. |
| *James F. McClelland..... | Diploma..... | Cincinnati | Deceased. |
| Jacob R. Miller..... | Diploma..... | Erie | Kinzua, New York. |
| *Milton C. Springer..... | B. D..... | | Deceased. |
| Henry N. Stoddard..... | Diploma..... | | Coral, Ills. |
| Class of 1865. | | | |
| Joseph A. Alling..... | B. D..... | Rock River..... | 1315 Benson Ave., Evanston, Ills. |
| Darius Breeze..... | Diploma..... | | Eau Claire, Wisconsin. |
| David W. Couch..... | Diploma..... | New York East..... | Epworth Church, Brooklyn, New York. |
| *Frederick Curtiss..... | Diploma..... | | Deceased. |
| David H. Gray..... | Diploma..... | | |
| *Virgil C. Hart..... | B. D., D. D..... | Central China Mission..... | Deceased. |
| *Benjamin A. Kemp..... | B. D..... | North Indiana..... | Deceased. |
| *James D. Requa..... | Diploma..... | Genesee. Superannuate..... | Deceased. |
| John W. Shank..... | B. D..... | | St. Ignace, Michigan. |
| *William D. H. Young..... | B. D..... | Central Illinois..... | Deceased. |
| Class of 1866. | | | |
| Elmer W. Fay..... | Diploma..... | | |
| Liston H. Pearce..... | B. D..... | Central New York. Editor Baltimore Methodist, Baltimore, Md. | |
| John W. Peters..... | B. D..... | Cincinnati | Clifton, Ohio. |
| George E. Strobbridge..... | B. D., D. D..... | New York. Washington Square Church..... | New York, N. Y. |
| *Joseph C. Thomas..... | B. D..... | New York East. Superannuate..... | Deceased. |
| J. Riley Weaver..... | B. D..... | Professor in De Pauw University..... | Greencastle, Ind. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|-----------------------------|-------------------------------|-----------------------------------|-----------------------------------|
| Class of 1867. | | | |
| S. Hawley Adams..... | B. D., D. D..... | Central New York..... | Clifton Springs, New York. |
| Benjamin E. Edgell..... | B. D..... | East Ohio..... | Cleveland, Ohio. |
| S. Newell Griffith..... | B. D..... | West Wisconsin. Superannuate..... | Bayou La Batre, Alabama. |
| Clark P. Hard..... | B. D..... | Illinois. Superannuate..... | 527 E. 44th Pl., Chicago, Ills. |
| *Gideon Libby..... | B. D..... | Rock River..... | Deceased. |
| Edward S. McChesney..... | B. D..... | Wisconsin..... | Janeville, Wisconsin. |
| William E. Morgan..... | B. D..... | ..... | York, Nebraska. |
| John Poucher..... | B. D., D. D..... | Indiana..... | New Albany, Indiana. |
| *William A. Spencer..... | B. D., D. D..... | Rock River..... | Deceased. |
| Elbert S. Todd..... | B. D..... | Baltimore. Superannuary..... | ..... |
| Martin L. Wells..... | B. D..... | Indiana. Superannuate..... | Indianapolis, Indiana. |
| Rufus H. Wilkinson..... | B. D..... | Rock River. Superannuate..... | 828 Emerson St., Evanston, Ills. |
| Class of 1868. | | | |
| *Wright Barrett..... | Diploma..... | Michigan..... | Deceased. |
| J. Howard Brooks..... | B. D..... | North Nebraska. Superannuary..... | 2532 Davenport St., Omaha, Neb. |
| Joseph C. Hartzell..... | B. D..... | Bishop of Africa..... | Funchal, Madeira Islands, Africa. |
| *William W. Painter..... | B. D..... | Rock River..... | Deceased. |
| Charles H. Stocking..... | B. D., D. D..... | Past Ohio..... | Akron, Ohio. |
| Thomas R. Strobbridge..... | B. D..... | Rock River..... | Lockport, Ills. |
| Charles H. Zimmerman..... | B. D..... | Rock River. Superannuary..... | Evanston, Ills. |
| Class of 1869. | | | |
| Andrew B. Bishop..... | B. D..... | Physician..... | San Jose, California. |
| Charles A. Bucks..... | B. D..... | Rock River. Superannuate..... | Aurora, Illinois. |
| John Ellis..... | B. D..... | Congregational Church..... | 1136 Oak Ave., Evanston, Ills. |
| David Handley..... | B. D..... | North West Indiana..... | Laporte, Ind. |
| *H. S. Parkhurst..... | Diploma..... | Central New York..... | Deceased. |
| *Valentine C. Randolph..... | B. D..... | Central Illinois..... | Deceased. |
| *Joshua H. Rigby..... | B. D., D. D..... | Upper Iowa..... | Deceased. |
| Wilbur F. Yocum..... | B. D..... | ..... | Barton, Florida. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|---------------------------|-------------------------------|----------------------------------|--------------------------------------|
| Class of 1870. | | | |
| *William H. H. Adams..... | B. D., D. D. | Illinois | Deceased. |
| J. Randolph Allen..... | B. D. | Rock River. Superannuate. | Butler, Missouri. |
| William D. Best..... | B. D. | Illinois. Superannuate | Champaign, Illinois. |
| *Thomas F. Berry..... | B. D. | | Deceased. |
| Henry J. Crist..... | B. D. | Southern California. | Porterville, California. |
| *John D. Croissant..... | B. D. | East Ohio. | Deceased. |
| Thomas M. Dart..... | B. D. | | |
| Sabin Halsey..... | B. D., D. D. | Wisconsin | Oakfield, Wisconsin. |
| *Ira B. Henry..... | B. D. | Illinois | Deceased. |
| *David Kennedy..... | B. D., D. D. | East British America. | Deceased. |
| *John W. Lapham..... | Diploma. | Illinois | Deceased. |
| John W. Revell..... | B. D. | Minnesota. | Douglas, Minnesota. |
| Henry T. Scoville..... | B. D. | Rock River. Superannuate. | Evanston, Ills. |
| Robert D. Sheppard..... | B. D., D. D. | | 225 Greenwood Blvd., Evanston, Ills. |
| Arthur J. Wheeler..... | B. D. | Michigan | Marcellus, Michigan. |
| Class of 1871. | | | |
| Nathan Burwash..... | B. D., D. D. | President Victoria College. | Toronto, Canada. |
| Gideon W. Burch..... | B. D. | | |
| Oscar L. Fisher..... | B. D. | Colorado | Jefferson Ave. Church, Denver, Colo. |
| Joseph H. Gill..... | B. D. | North India. | Bijnour, India. |
| Arnold T. Needham..... | B. D. | California | San Rafael, California. |
| Amos W. Patten..... | B. D., D. D. | Rock River. Professor N. W. U. | 616 Foster St., Evanston, Ills. |
| John H. Thomas..... | B. D. | Rock River. Superannuate. | Crossfield, Alberta, Canada. |
| William N. Rutledge..... | B. D. | Illinois. Chaplain Penitentiary. | Menard, Illinois. |
| John H. Sparling..... | B. D., D. D. | Principal Wesleyan College. | Winnipeg, Manitoba. |
| Class of 1872. | | | |
| John Adams..... | Diploma. | Rock River. Superannuate. | Rockford, Ill., R. F. D. |
| *Benton H. Badley..... | B. D. | North India. | Deceased. |
| Sanford L. Burrill..... | Diploma. | Columbia River. Supernumerary. | North Yakima, Washington. |
| Nathan N. Clark..... | Diploma. | Detroit. Supernumerary | Hartland, Michigan. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|---------------------------|-------------------------------|--|---|
| Atneron F. Colborn..... | B. D..... | Genesee | Sentinel Church, Buffalo, N. Y. |
| Thomas Craven..... | B. D..... | North India. Superannuate..... | 1904 Asbury Ave., Evanston, Ills. |
| Michael Finity..... | B. D..... | ..... | Lejunta, Colorado. |
| Daniel O. Fox..... | B. D., D. D..... | Bombay. Superannuate..... | Union City, Penn. |
| *Amos H. Miller..... | B. D..... | Rock River..... | Deceased. |
| Albert B. Norton..... | B. D..... | ..... | ..... |
| George W. Winslow..... | B. D..... | Rock River..... | 11038 Fairfield Ave., Morgan Park, Ill. |
| Class of 1873. | | | |
| *George A. Coleman..... | Diploma..... | Congregational Church..... | Deceased. |
| *Lewis P. Davis..... | B. D., D. D..... | Detroit | Deceased. |
| *Allen C. Davis..... | B. D..... | ..... | Deceased. |
| Henry C. Northrop..... | B. D..... | ..... | Deceased. |
| *Truman H. Perkins..... | Diploma..... | Genesee | Deceased. |
| Orlando H. Tyndale..... | B. D..... | ..... | Lawrence, Kansas. |
| Hubert W. Woodruff..... | B. D..... | ..... | ..... |
| Class of 1874. | | | |
| *Franklin G. Davis..... | B. D..... | South India..... | Deceased. |
| George K. Hoover..... | B. D..... | Rock River. Superannuary..... | 1725 W. 102nd St., Chicago, Ills. |
| Wilbur O. Peet..... | B. D..... | Genesee | Walworth, New York. |
| Alexander S. Tuttle..... | Diploma..... | East British America..... | ..... |
| Class of 1875. | | | |
| Edwin C. Arnold..... | B. D..... | Rock River..... | 3403 S. Paulina St., Chicago, Ills. |
| William H. Chynoweth..... | B. D..... | Wisconsin. Superannuate..... | Armour, South Dakota. |
| John W. Duncan..... | B. D..... | Indiana | Evansville, Indiana. |
| Amos M. Gould..... | B. D..... | Michigan | Kalamazoo, Michigan. |
| William H. Holmes..... | B. D..... | Rock River..... | ..... |
| Charles Leach..... | B. D..... | Southern California. Superannuary..... | 6124 Princeton Ave., Chicago, Ills. |
| William J. Minium..... | B. D..... | Central Illinois..... | 113 Matthew St., Los Angeles, Cal. |
| James A. Northrup..... | B. D..... | Central Illinois. Superannuary | Cropsey, Ills. |
| Adolphus H. Needham..... | B. D..... | California | Braceville, Ills. |
| William B. Robinson..... | B. D..... | Genesee | Los Gatos, California. |
| John Varty..... | Diploma..... | Wisconsin. Superannuate..... | Wilson, New York. |
| | | | 231 S. Campbell Ave., Chicago, Ills. |

| NAME. | Institute. Honors from the | Conference Membership. | ADDRESS. |
|--------------------------------|-------------------------------|--|---|
| Class of 1876. | | | |
| John A. Bready..... | B. D..... | Michigan..... | Manistee, Michigan. |
| Fred Gotschalk..... | B. D..... | Chicago German..... | ..... |
| Ephraim S. Holm..... | Diploma..... | Rock River..... | Esmond, Illinois. |
| Edwin G. W. Hall..... | Diploma..... | Genesee..... | Nunda, New York. |
| Edwin Hobbs..... | Diploma..... | Congregational Church..... | Saskatoon, Saskasawan Co., Canada. |
| Ellery H. Beal..... | B. D..... | Rock River..... | McHenry, Illinois. |
| Mathias S. Kaufman..... | B. D..... | New England Southern..... | Norwich, Connecticut. |
| *J. Wesley Richards..... | B. D..... | Rock River..... | Deceased. |
| Daniel C. Riehl..... | B. D..... | Michigan, Supernumerary..... | Big Rapids, Michigan. |
| John M. Rinkle..... | B. D..... | St. Louis German..... | Central Wesleyan College, Warrenton, Mo. |
| James Trewartha..... | B. D..... | ..... | Bradley, South Dakota. |
| Wesley C. Waldron..... | B. D..... | ..... | Henry, South Dakota. |
| Oscar W. Willits..... | B. D..... | Detroit..... | ..... |
| Melville C. Wire..... | B. D..... | Oregon..... | Eugene, Oregon. |
| Class of 1877. | | | |
| Frank E. Brush..... | B. D..... | Iowa, Supernumerary..... | Long Beach, California. |
| *John J. Crist..... | B. D..... | Minnesota..... | Deceased. |
| *John D. Croissant..... | Diploma..... | ..... | Deceased. |
| William Dawe..... | B. D..... | Detroit..... | Ann Arbor, Michigan. |
| Ephraim L. Eaton..... | B. D..... | West Wisconsin..... | Madison, Wis. |
| Eli McClish..... | B. D..... | California, President University of the Pacific, San Jose, California. | ..... |
| William J. Webber..... | Diploma..... | Presbyterian Church..... | ..... |
| Alexander Youker..... | Diploma..... | Rock River, Superannuate..... | 232 So. Campbell Ave., Chicago, Ills. |
| Class of 1878. | | | |
| George E. Ackerman..... | B. D..... | Detroit..... | Bay City, Mich. |
| William H. Barton..... | B. D., D. D..... | New York East..... | South Hampton, Long Island, N. Y. |
| *Smith S. Bradford..... | B. D..... | Upper Iowa..... | Deceased. |
| Charles Frederick Bradley..... | B. D..... | ..... | Annisquam, Massachusetts. |
| Solon C. Bronson..... | B. D., D. D..... | Upper Iowa, Professor G. B. L..... | 2026 Orrington Ave., Evanston, Ills. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|----------------------------|-------------------------------|--------------------------------------|-------------------------------------|
| Peter Clare..... | B. D..... | Minnesota..... | Mankato, Minnesota. |
| Frank M. Coleman..... | Diploma..... | Upper Iowa. Supernumerary..... | Cupertino, California. |
| Walter F. Dale..... | Diploma..... | Michigan..... | Union Grove, Wisconsin. |
| *Grosvenor Daniels..... | B. D..... | Alabama..... | Deceased. |
| E. B. Lee Elder..... | B. D..... | Boaz, Alabama..... | Boaz, Alabama. |
| Orson S. Haskell..... | B. D..... | Illinois..... | Deceased. |
| *Theophilus B. Hilton..... | B. D..... | Springfield, Ills..... | Springfield, Ills. |
| Richard G. Hobbs..... | B. D..... | 209 State St., Alpena, Michigan..... | 209 State St., Alpena, Michigan. |
| George W. Kennedy..... | Diploma..... | U. S. Grant University..... | Chattanooga, Tennessee. |
| Frank Macard..... | B. D..... | Holston. U. S. Grant University..... | Siloam Springs, Arkansas. |
| George T. Newcomb..... | B. D., D. D..... | Arkansas..... | 2823 N. 47th St., Chicago, Ills. |
| Edward L. Parks..... | B. D., D. D..... | Kansas. Supernumerary..... | Ireton, Iowa. |
| Edward H. Parkinson..... | B. D., D. D..... | Central Illinois. Superannuate..... | Los Angeles, California. |
| Thomas H. Prior..... | Diploma..... | Nebraska. Superannuate..... | |
| Oscar P. Sheldon..... | Diploma..... | | |
| George Tyack..... | Diploma..... | | |
| Edson C. Warren..... | Diploma..... | | |
| Class of 1879. | | | |
| *Melchoir Auer..... | B. D..... | Illinois..... | Deceased. |
| *Edwin J. Bickell..... | B. D..... | | Deceased. |
| Valorous F. Brown..... | B. D., D. D..... | Cincinnati..... | 208 Jackson St., West Dayton, Ohio. |
| Abner Clark..... | B. D..... | Illinois..... | Bowen, Ills. |
| Charles L. Dempster..... | Diploma..... | Upper Iowa..... | Lake City, Minnesota. |
| William B. Davis..... | B. D..... | | Farley, Iowa. |
| Edward G. Fowler..... | Diploma..... | | Ceres, California. |
| John J. Garvin..... | B. D..... | | Albia, Iowa. |
| W. Edwin Howe..... | B. D..... | Des Moines. Superannuate..... | Atwood, Illinois. |
| William E. Means..... | Diploma..... | Illinois. Supernumerary..... | Deceased. |
| *Mary A. Phillips..... | Diploma..... | | Bartelsville, Indian Territory. |
| Milo N. Powers..... | B. D., D. D..... | Missionary to the Indians..... | Leoni, Michigan. |
| Benjamin Reeve..... | Diploma..... | Detroit..... | |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|----------------------------|-------------------------------|----------------------------|---------------------------------------|
| William A. Shannon..... | Diploma..... | Minnesota | 2496 Pierce St., Minneapolis, Minn. |
| Charles G. Shorb..... | Diploma..... | North Indiana | 292 S. Lake St., Aurora, Ills. |
| William S. Stewart..... | Diploma..... | Superannuate. | Logansport, Indiana, R. F. D. |
| Charles W. Thornton..... | B. D..... | Rock River. | Waukegan, Ills. |
| Alonzo C. Wakeman..... | Diploma..... | Superannuate. | 716 Clark St., Evanston, Ills. |
| Class of 1880. | | | |
| Anthony J. Benjamin..... | ..... | Wisconsin | Appleton, Wisconsin. |
| Richard H. Bosworth..... | B. D..... | ..... | Beloit, Wisconsin. |
| *Marion J. Hall..... | Diploma..... | Montana | Deceased. |
| William N. Hall..... | B. D..... | Iowa | Victor, Iowa. |
| Hubert J. Harrington..... | Diploma..... | Minnesota. | Minneapolis, Minnesota. |
| William E. King..... | Diploma..... | Minnesota | Caledonia, Minnesota. |
| Charles E. Lambert..... | B. D..... | ..... | 22nd Ave., South Seattle, Washington. |
| James C. Lawson..... | Diploma..... | North India | Aligarh, India. |
| *William A. Lawson..... | Diploma..... | ..... | Deceased. |
| *Emerson B. Lounsbury..... | Diploma..... | Central Ohio | Deceased. |
| Newton A. Sunderlin..... | Diploma..... | Rock River..... | 225 Clark Ave., Chicago, Ills. |
| Watson Tranter..... | B. D..... | ..... | Covington, Kentucky. |
| *Thomas VanScov..... | B. D..... | Oregon | Deceased. |
| Charles B. Wilcox..... | B. D..... | Colorado | Colorado Springs, Colorado. |
| Class of 1881. | | | |
| Horace N. Herrick..... | B. D..... | Indiana | 145 Mulberry St., Kokomo, Ind. |
| William T. Hobart..... | B. D., D. D..... | North China | Tientsin, China. |
| William B. Leach..... | B. D..... | Rock River..... | 1209 Washington Boul., Chicago, Ills. |
| Spencer Lewis..... | B. D..... | Central China Mission..... | Nanking, China. |
| William R. Mellott..... | B. D..... | Upper Iowa | Sabula, Iowa. |
| Robert H. Pate..... | B. D..... | Rock River..... | Park Ridge, Illinois. |
| John A. Riason..... | Diploma..... | Central Illinois. | Slloam Springs, Arkansas. |
| Miles W. Satterfield..... | Diploma..... | Rock River..... | 333 N. Central Ave., Austin, Chicago. |
| John Schneider..... | B. D..... | ..... | Oconomowoc, Wisconsin. |
| Severin E. Simonsen..... | Diploma..... | ..... | New Haven, Connecticut. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|----------------------------|-------------------------------|--|---|
| Wiley R. Stryker..... | B. D..... | Iowa. Supernumerary..... | Washington, Iowa. |
| Edward Thompson..... | B. D..... | Michigan. Supernumerary..... | Camden, New York. |
| F. A. Van de Walker..... | Diploma..... | Michigan. Supernumerary..... | Grand Rapids, Michigan. |
| George W. Whittington..... | Diploma..... | Now in U. S., Mt. Vernon, Iowa. | |
| George H. Whitworth..... | Diploma..... | | |
| Myron C. Wilcox..... | B. D..... | Foo Chow, Kucheng, China..... | |
| Class of 1882. | | | |
| McKendree M. Bales..... | Diploma..... | | 1945 Sherman Ave., Evanston, Ills. |
| Elmer E. Bell..... | Diploma..... | Presbyterian Church..... | |
| Moses S. Cross..... | B. D..... | California..... | San Jose, California. |
| A. Ezra Griffith..... | B. D., D. D..... | Des Moines..... | Council Bluffs, Iowa. |
| Arthur T. Hazleton..... | Diploma..... | Rock River..... | Leaf River, Illinois. |
| John C. Jones..... | Diploma..... | Central Illinois..... | Brimfield, Illinois. |
| Melvin P. Lackland..... | B. D..... | Oregon..... | Deceased. |
| *John E. Leach..... | Diploma..... | Rock River..... | St. Charles, Illinois. |
| John Lee..... | B. D., D. D..... | Rock River..... | Byron, Illinois. |
| William H. Locke..... | B. D..... | Rock River..... | Newark, Illinois. |
| Charles L. Logan..... | B. D..... | Kansas..... | Axtell, Kansas. |
| John I. McLaughlin..... | B. D..... | Northern New York..... | Depauville, New York. |
| George Merritt..... | B. D..... | Chicago German..... | 1262 Rokeby St., Chicago, Ills. |
| Julius A. Muffinger..... | B. D..... | Genesee..... | Brockton, New York. |
| Carlton H. Norris..... | Diploma..... | Rock River. Supernumerary..... | Rapid City, Michigan. |
| Myron L. Norris..... | Diploma..... | Rock River..... | 727 Foster St., Evanston, Ills. |
| William B. Norton..... | B. D..... | Principal Norwegian-Danish Theological Department, G. B. I., 2243 Orrington Ave. Evanston, Ills. | |
| Nels E. Simonsen..... | B. D., D. D..... | Central Illinois..... | Deceased. |
| *Samuel E. Vinal..... | Diploma..... | Des Moines..... | Glenwood, Iowa. |
| Clarence M. Ward..... | B. D..... | Rock River..... | Marcy Home, 134 Newberry Ave., Chicago. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|--------------------------|-------------------------------|--|---|
| Class of 1883. | | | |
| Charles S. Barron..... | B. D..... | Central Ohio | Elmore, Ohio. |
| George M. Bassett..... | B. D..... | Rock River. Superintendent Washington Home, Chicago, Ills. | |
| John W. Briggs..... | B. D..... | Northern New York..... | Cleveland, New York. |
| John P. Brushingham..... | B. D..... | Rock River..... | 839 Judson Ave., Evanston, Ills. |
| Thomas E. Carter..... | Diploma..... | Oklahoma | El Reno, Oklahoma. |
| Joseph M. Cornack..... | B. D..... | Rock River..... | Shirland, Illinois. |
| Ezra N. Currier..... | B. D..... | ..... | Corona, California. |
| *Charles E. Evans..... | B. D..... | St. Louis | Deceased. |
| Edmund M. Holmes..... | B. D., D. D..... | Des Moines | 1048 20th St., Des Moines, Iowa. |
| George H. Horswell..... | B. D..... | ..... | 346 Tsukiji, Tokio, Japan. |
| Josephus R. Jacob..... | B. D..... | East Ohio | Barnesville, Ohio. |
| Levin Johnson..... | Diploma..... | ..... |  |
| William L. King..... | B. D..... | South India | Vikarabad, Deccan, India. |
| Amos H. Kistler..... | Diploma..... | Rock River..... | Millington, Illinois. |
| William H. Lacy..... | B. D..... | Foo Chow | Foo Chow, China. |
| Charles W. Lawson..... | Diploma..... | Northern Minnesota | Mora, Minnesota. |
| Wilbur C. Longden..... | B. D..... | Central China Mission | Chinkiang, China. |
| Joseph A. Matlack..... | B. D., D. D..... | Rock River..... | Galena, Illinois. |
| Marion M. McCreight..... | B. D..... | Central Illinois. Supernumerary | Room 900, 100 State St., Chicago, Ills. |
| Frank W. Merrell..... | B. D., D. D..... | Rock River..... | 819 Gaffield Place, Evanston, Ills. |
| William F. Pitner..... | Diploma..... | Upper Iowa | Marshalltown, Iowa. |
| John H. Price..... | B. D..... | South Kansas | Emporia, Kansas. |
| William T. Pyles..... | Diploma..... | St. Louis | Marionville, Mo. |
| William H. W. Rees..... | B. D..... | Pittsburg | Pittsburg, Penna. |
| Charles M. Stuart..... | B. D., D. D..... | Rock River. Professor G. B. I. | 726 Emerson St., Evanston, Illinois. |
| Polemus H. Swift..... | B. D..... | Rock River..... | 334 N. Central Ave., Austin, Chicago. |
| Albert Torbet..... | Diploma..... | ..... |  |
| *William Vivian..... | Diploma..... | Dakota | Deceased. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|---------------------------|-------------------------------|---|---------------------------------------|
| Class of 1884. | | | |
| Aratus Baker..... | Diploma..... | ..... | ..... |
| *Register W. Bland..... | B. D..... | Rock River..... | Deceased. |
| John C. Butcher..... | B. D..... | North West India..... | Naini Tal, India. |
| E. S. Cheeseman..... | Diploma..... | Northern New York. Superannuate..... | Theresa, New York. |
| DeWitt Clinton..... | B. D..... | Upper Iowa..... | Vinton, Iowa. |
| William H. Crawford..... | B. D..... | Erie. President Allegheny College..... | Meadville, Penna. |
| Walter A. Evans..... | B. D..... | ..... | Plainfield, Illinois. |
| John E. Farmer..... | B. D..... | Rock River..... | 1837 Aldine Ave., Chicago, Ills. |
| E. M. Glasgow..... | B. D..... | North West Iowa..... | Salix, Iowa. |
| *L. M. Hartley..... | Diploma..... | Southern California..... | Deceased. |
| William H. Hollister..... | Diploma..... | Southern India..... | Kolar, India. |
| John F. Kellogg..... | B. D..... | California..... | Salinas, California. |
| Simon W. Lauck..... | Diploma..... | Rock River. Supernumerary..... | Wawota, Saskatchewan, Canada. |
| *John W. Linn..... | Diploma..... | Rock River..... | Deceased. |
| Anthony Marchon..... | Diploma..... | ..... | ..... |
| Robert H. Pooley..... | B. D..... | Rock River..... | 2008 Sherman Ave., Evanston, Illinois |
| Homer C. Stuntz..... | B. D..... | Philippine Islands..... | Mount Vernon, Iowa. |
| Francis W. Warne..... | B. D., D. D..... | Bishop of India..... | Lucknow, India. |
| James R. Wellborn..... | Diploma..... | Des Moines. Superannuate..... | Long Beach, California. |
| Class of 1885. | | | |
| George W. Barnett..... | B. D..... | ..... | ..... |
| Charles A. Bunker..... | B. D..... | Southern California..... | Compton, California. |
| Orange H. Cessna..... | B. D., D. D..... | Rock River, Professor Iowa State College, Ames, Iowa. | ..... |
| Marshall E. Dix..... | Diploma..... | Rock River..... | Lena, Illinois. |
| Daniel G. Dubois..... | B. D..... | Illinois. Superannuate..... | Urbana, Illinois. |
| Silas H. Enyart..... | Diploma..... | Southern California..... | Pomona, California. |
| Noah W. Good..... | Diploma..... | Ohio..... | Columbus, Ohio. |
| Leonard Hazard..... | Diploma..... | Detroit..... | Algonac, Michigan. |
| Daniel B. Kellogg..... | Diploma..... | Central New York..... | Onondaga Indian Miss., New York. |
| Duston Kemble..... | B. D..... | North Ohio..... | Bucyrus, Ohio. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|----------------------------|-------------------------------|------------------------------------|---|
| John F. Laird..... | B. D..... | Cincinnati | Dialton, Ohio. |
| Harris N. Lawrence..... | Diploma..... | West Wisconsin | Platteville, Wisconsin. |
| George Merrifield..... | Diploma..... | Puget Sound | Puyallup, Washington. |
| William B. McMillen..... | Diploma..... | Genesee | Angelica, New York. |
| Joseph Morrow..... | Diploma..... | Wisconsin | Manitowoc, Wisconsin. |
| Elvardo C. Potter..... | Diploma..... | Colorado | Deceased. |
| *Joshua Shawber..... | Diploma..... | St. Louis German | Warrenton, Missouri. |
| Charles J. Stueckmann..... | B. D..... | West China Mission..... | 806 Reba Place, Evanston, Ills. |
| Class of 1886. | | | |
| H. Olin Gady..... | B. D..... | Des Moines | Harlan, Iowa. |
| Willey M. Dudley..... | B. D..... | Michigan. Supernumerary..... | Greenville, Michigan. |
| Albert F. Hart..... | Diploma..... | California | Newcastle, California. |
| Walter C. Howard..... | B. D..... | Chicago German. Supernumerary..... | 206 E. 40th St., Los Angeles, Cal. |
| Henry D. Kamp..... | B. D..... | Michigan | Holland, Michigan. |
| Alexander T. Luther..... | Diploma..... | Rock River..... | Sterling, Ills. |
| Edward J. Rose..... | Diploma..... | Central Ohio | Harrod, Ohio. |
| John Hamline Smith..... | Diploma..... | Rock River..... | Deceased. |
| *William E. Wilkinson..... | B. D..... | Upper Iowa | Mason City, Iowa. |
| Class of 1887. | | | |
| Will W. Carleton..... | Diploma..... | Moline, Illinois..... | Woodward, Oklahoma. |
| John W. Edwards..... | Diploma..... | New York East..... | Eleventh St. Church, Borough of Man- hattan, New York. |
| Richard S. Finley..... | B. D..... | Southern Illinois | Farina, Illinois. |
| Ernest L. Fox..... | B. D..... | Des Moines. Supernumerary..... | Kenilworth, Ill. |
| William H. Ganaway..... | B. D..... | Colorado | 5th Ave Church, Denver, Colorado. |
| Charles Horswell..... | B. D..... | Colorado. Supernumerary..... | Lamar, Colorado. |
| John W. Huston..... | B. D..... | Wisconsin | 136 15th St., Milwaukee, Wisconsin. |
| James T. Knuckey..... | Diploma..... | Colorado | Montrose, Colorado. |
| John S. Lean..... | Diploma..... | Colorado | 67 Horatio St., New York, N. Y. |
| Nathan H. Lee..... | B. D..... | | |
| Gerhart C. Mars..... | B. D..... | | |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|-----------------------------|-------------------------------|---|---|
| Azor McDole..... | B. D..... | South Kansas. Superannuate..... | University Place, Nebraska. |
| Frank R. McNamer..... | Diploma..... | Rock River..... | Antioch, Illinois. |
| George A. Mufinger..... | B. D..... | Chicago German..... | Meadville, Penna. |
| Hiram F. Norton..... | Diploma..... | Upper Iowa..... | Fayette, Iowa. |
| Reuben S. Pierce..... | B. D..... | Illinois..... | Ogden, Illinois. |
| William H. Pierce..... | B. D..... | Rock River..... | 62 W. 22nd Place, Chicago, Ills. |
| John Reynolds..... | Diploma..... | Wisconsin..... | Sheboygan, Wisconsin. |
| Wellington P. Rhodes..... | B. D..... | Wisconsin..... | 1231 20th Ave., Denver, Colorado. |
| William Rollins..... | B. D..... | Iowa..... | Racine, Wisconsin. |
| *George W. Roderick..... | Diploma..... | Congregational Church..... | Deceased. |
| Harvey V. Tull..... | B. D..... | Rock River. Dakota Wesleyan University, Mitchell, So. Dakota. | Jonesboro, Arkansas, R. F. D. 3. |
| Samuel Weir..... | B. D..... | | |
| Class of 1888. | | | |
| Wilbur F. Atchison..... | B. D..... | Rock River..... | Tracy Avenue Congregational Church, Chicago, Illinois. |
| John W. Barker..... | Diploma..... | Protestant Episcopal Church..... | Hastings, Minnesota. |
| Emanuel J. Baskerville..... | Diploma..... | West Wisconsin..... | Madison, Wisconsin. |
| Richard Carlyon..... | Diploma..... | Detroit..... | Kearsarge, Michigan. |
| Edward G. Caternole..... | Diploma..... | Rock River..... | Sycamore, Illinois. |
| Cassius C. Cissel..... | Diploma..... | Northern Indiana..... | Anderson, Indiana. |
| Smith C. Davis..... | B. D..... | Congregational Church..... | Brimfield, Illinois. |
| John M. DeWeese..... | Diploma..... | | |
| *Robert I. Fleming..... | B. D..... | St. Louis..... | Deceased. |
| *Frank H. Gardner..... | Diploma..... | Rock River..... | Deceased. |
| William E. Clifford..... | B. D..... | Northern Minnesota..... | Andrus Boulevard, Minneapolis, Minn. |
| John N. Hall..... | B. D..... | Rock River..... | Berwyn, Illinois. |
| John M. Hamerson..... | Diploma..... | | |
| John F. Harmon..... | Diploma..... | Southern Illinois..... | East St. Louis, Illinois. |
| Josiah G. Harmon..... | Diploma..... | Southern Illinois..... | Lebanon, Illinois. |
| Enos Holt..... | Diploma..... | Rock River..... | Warren, Illinois. |
| James A. Johnson..... | Diploma..... | Central Illinois..... | Kankakee, Illinois. |
| Henry L. Kindig..... | B. D., D. D..... | Northwest Indiana..... | Rensselaer, Indiana. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|----------------------------|-------------------------------|------------------------|--------------------------------------|
| Melvin Kinnie..... | Diploma..... | Nebraska | Ohiowa, Nebraska. |
| *Oliver T. Moore..... | Diploma..... | North India | Deceased. |
| Ebenezer Pelley..... | B. D..... | Northwest Indiana. | Superannuate. Michigantown, Indiana. |
| John H. Poland..... | B. D..... | Missouri | Cameron, Missouri. |
| George M. Ryder..... | B. D..... | Illinois | Blue Mound, Illinois. |
| Albert N. Simmons..... | B. D..... | Colorado. | Supernumerary Rocky Ford, Colorado. |
| Charles W. Simmons..... | B. D..... | Burma Mission | Baldwin, Kansas. |
| Julius Smith..... | B. D..... | St. Louis | Winsor Church, St. Louis, Missouri. |
| Robert T. Smith..... | Diploma..... | Wisconsin | Stoughton, Wisconsin. |
| Edgar J. Symons..... | Diploma..... | Wisconsin | Janesville, Wisconsin. |
| James H. Tippet..... | B. D..... | Cincinnati | Redlion, Ohio. |
| DeWitt C. Washburne..... | Diploma..... | Presbyterian Church | Peoria, Illinois. |
| Charles W. Whorrall..... | Diploma..... | California | Deceased. |
| *James Young..... | Diploma..... | Oklahoma | Oklahoma City, Okla. |
| Class of 1889. | | | |
| Eli H. Brumbaugh..... | B. D..... | Southern Illinois | Sumner, Illinois. |
| William Carson..... | Diploma..... | Rock River | LaSalle, Illinois. |
| William H. Carwardine..... | Diploma..... | Missouri | Deceased. |
| *Reuben P. Corey..... | Diploma..... | Rock River | Tempe, Arizona. |
| Wilbur Fisk..... | Diploma..... | Southern Kansas | Deceased. |
| *Marcellus E. Goddard..... | Diploma..... | Rock River | Deceased. |
| John J. Hartley..... | B. D..... | Rock River | 903 W. Adams St., Chicago, Ills. |
| John D. Leek..... | B. D..... | Des Moines | Houghton, New York. |
| Howard McDowell..... | B. D..... | Rock River | Woodbine, Iowa. |
| Edward S. Ninde..... | B. D..... | Northwest Indiana | Hotel Alexandria, Chicago, Illinois. |
| Ernest W. Oneal..... | B. D..... | Northwest Indiana. | Crawfordsville, Indiana. |
| Edwin A. Schell..... | B. D..... | West Wisconsin. | Grinnell, Kansas. |
| Joseph D. Sites..... | Diploma..... | Supernumerary | Supernumerary. |
| Albion E. Smith..... | B. D..... | Business Manager | Foyette, Wisconsin. |
| Egbert M. Stangeland..... | Diploma..... | Folkervennen | 300 Grand Ave., Chicago, Ills. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|---------------------------|-------------------------------|------------------------------------|--|
| Frederick M. Stone..... | Diploma..... | North Indiana | Elkhart, Indiana. |
| Frederick W. Straw..... | B. D..... | West Wisconsin | Eau Claire, Wisconsin. |
| Demetrius Tillotson..... | Diploma..... | Northwest Indiana | Lebanon, Indiana. |
| John A. Wiley..... | Diploma..... | West Wisconsin. Supernumerary..... | Stanley, Wisconsin. |
| Charles C. Wood..... | B. D..... | Northwest Kansas | Salina, Kansas. |
| Daniel M. Yetter..... | Diploma..... | Southwest Kansas | Hutchinson, Kansas. |
| Class of 1890. | | | |
| Hugh D. Atchison..... | B. D..... | Upper Iowa | Dubuque, Iowa. |
| Joseph W. Britton..... | Diploma..... | Southern Illinois | Troy, Illinois. |
| Harvey R. Calkins..... | B. D..... | Northwest India | Cawnpore, India. |
| Ira C. Cartwright..... | B. D..... | Mexico | 1 a Calle de la Condesa 29, Leon, Mex. |
| Alfred E. Craig..... | B. D..... | Ohio | Broad St. Church, Columbus, Ohio. |
| George E. Cunningham..... | Diploma..... | ..... | Unionville, Missouri. |
| John P. Davis..... | Diploma..... | Rock River..... | Rochelle, Illinois. |
| Arthur H. DeLong..... | Diploma..... | Northwest Indiana | Methodist Hospital, Indianapolis, Ind. |
| John H. Emmons..... | Diploma..... | Michigan | Climax, Michigan. |
| Gerial K. Flack..... | Diploma..... | Rock River..... | 48 N. Kedzie Ave., Chicago, Illinois. |
| Henry H. Ford..... | Diploma..... | ..... | Grand Rapids, Michigan. |
| Jason Gallup..... | Diploma..... | ..... | ..... |
| Ransom L. Griffin..... | Diploma..... | Rock River | Scales Mound, Illinois. |
| Norval D. Hanes..... | Diploma..... | Central Illinois | Sunbeam, Illinois. |
| *William Hartel..... | B. D..... | Missouri | Deceased. |
| Hugh Hay..... | Diploma..... | Northwest Iowa | Sloux City, Iowa. |
| Isaac Johnson..... | B. D..... | Wisconsin | Waukau, Wisconsin. |
| James H. Kevan..... | Diploma..... | Northwest Indiana | Stockwell, Indiana. |
| Gorge I. Larash..... | B. D..... | Rock River | Amboy, Illinois. |
| Edward G. Lewis..... | B. D..... | Northwest Indiana | Lafayette, Indiana. |
| Albert M. Lumpkin..... | Diploma..... | Central Illinois | Flagstaff, Arizona. |
| W. C. Macurdy..... | Diploma..... | South Kansas | Burlington, Kansas. |
| Henry G. Mais..... | Diploma..... | St. Louis | Lebanon, Missouri. |
| John E. Newsome..... | B. D..... | Iowa | Wapello, Iowa. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|-------------------------|----------------------------|--------------------------------------|---|
| John B. Pawson..... | Diploma..... | Illinois | Sidell, Illinois. |
| James M. Phelps..... | Diploma..... | Rock River | 350 Asland Blvd., Chicago, Illinois. |
| Chester A. Place..... | B. D..... | ..... | Beaumont, Texas. |
| John J. Rapp..... | B. D..... | Rock River. Instructor G. B. I. | 573 E. 51st St., Chicago, Illinois. |
| *Perry A. Reno..... | B. D..... | Erie | Deceased. |
| John W. Scott..... | Diploma..... | Nebraska | Wymore, Nebraska. |
| Benjamin Shipp..... | Diploma..... | Illinois | Decatur, Illinois. |
| John F. St. Clair..... | Diploma..... | Des Moines | Methodist Hospital, Des Moines, Iowa. |
| George W. Tingle..... | Diploma..... | ..... | ..... |
| Horace K. Vernon..... | B. D..... | Rock River | Leland, Illinois. |
| Robert A. Wright..... | Diploma..... | Michigan | Charlevoix, Michigan. |
| Class of 1891. | | | |
| Elji Asada..... | B. D..... | ..... | Aoyama, Tokio, Japan. |
| John F. Barnett..... | B. D..... | Iowa | Richland, Iowa. |
| *Frank T. Beckwith..... | Diploma..... | Japan | Deceased. |
| Frank G. Boylan..... | Diploma..... | Black Hills Mission | Terraville, South Dakota. |
| *William E. Casper..... | Diploma..... | Detroit | Deceased. |
| William B. Christy..... | B. D..... | Missouri | Chillicothe, Missouri. |
| William Clark..... | B. D..... | California | Red Bluff, California. |
| Don S. Colt..... | B. D..... | Genesee | First Church, Rochester, New York. |
| Wilbur W. Diehl..... | Diploma..... | Rock River | Sterling, Illinois. |
| Robert H. Dolliver..... | B. D..... | Rock River | Joliet, Illinois. |
| Charles S. Dudley..... | B. D..... | Rock River. Supernumerary | 727 Lumber Exchange, Minneapolis, Minn. |
| Amos Fetzner..... | Diploma..... | Nebraska | Wakefield, Nebraska. |
| *Thomas H. Garvin..... | Diploma..... | ..... | Deceased. |
| Henry C. Gibbs..... | B. D..... | Illinois | Danville, Illinois. |
| Benjamin C. Gillis..... | B. D..... | Minnesota | Marshall, Minnesota. |
| Jonathan Glick..... | Diploma..... | Illinois | Mount Sterling, Illinois. |
| Joseph R. Hamilton..... | B. D..... | Rock River | Ashton, Illinois. |
| Dana F. Hardy..... | Diploma..... | ..... | ..... |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|--------------------------|-------------------------------|---|--|
| Paul J. Haugan..... | B. D..... | Norwegian-Danish | Calumet, Michigan. |
| Joseph W. Heard..... | B. D..... | Northern Minnesota | Princeton, Minn. |
| Stephen J. Herben..... | B. D., D. D..... | Rock River | 1945 Orrington Ave, Evanston, Ills. |
| Philander S. Lent..... | B. D..... | Rock River | Irving St. Church, Joliet, Illinois. |
| Herbert G. Leonard..... | B. D..... | North Dakota | Fargo, North Dakota. |
| John A. Lucas..... | Diploma..... | Illinois | Lincoln, Illinois. |
| Oliver E. Murray..... | B. D..... | Congregational Church ..... | ..... |
| John W. Neeley..... | B. D..... | ..... | Colorado Springs, Colorado. |
| Jesse Newsome..... | Diploma..... | African Methodist Episcopal Church..... | ..... |
| Charles T. Nichols..... | Diploma..... | ..... | ..... |
| Harold Oberg..... | B. D..... | Oregon | Trinity Church, Portland, Oregon. |
| James B. Pinckard..... | Diploma..... | Michigan | St. Johns, Michigan. |
| William C. Reuter..... | Diploma..... | Oregon | Rosebury, Oregon. |
| Franklin Rist..... | Diploma..... | Central Illinois | Williamsfield, Illinois. |
| Albert E. Saunders..... | B. D..... | Rock River | 922 West Garfield Boul., Chicago, Ill. |
| George Schlenker..... | Diploma..... | ..... | ..... |
| William A. Shanklin..... | Diploma..... | Upper Iowa. President Upper Iowa University, Fayette, Iowa. | ..... |
| Samuel J. Thompson..... | Diploma..... | ..... | ..... |
| William E. Tllroe..... | B. D..... | Rock River | 57 Washington St., Chicago, Ills. |
| John D. Woods..... | Diploma..... | ..... | ..... |
| Class of 1892. | | | |
| Frank M. Boner..... | Diploma..... | ..... | ..... |
| George A. Brown..... | B. D..... | Michigan | 416 Hubbard St., Allegan, Michigan. |
| James F. Clancy..... | Diploma..... | Rock River | 7 Walnut St., Chicago, Illinois. |
| Louis B. Colman..... | B. D..... | West Wisconsin | Reedsburg, Wisconsin. |
| Lane Douglas..... | Diploma..... | Missouri | Westboro, Missouri. |
| Henry J. Dueker..... | B. D..... | South West Kansas | Sylvia, Kansas. |
| Walter B. Eakin..... | Diploma..... | Columbia River | Spokane, Washington. |
| Edward W. Erickson..... | B. D..... | Puget Sound | Bellingham, Washington. |
| Anna M. Gleason..... | Diploma..... | ..... | Kewanee, Illinois. |
| John Hanks..... | B. D..... | Columbia River. Supernumerary..... | Ellensburg, Washington. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|-----------------------------|-------------------------------|---|--|
| Erastus G. Harbert..... | Diploma..... | Colorado. Supernumerary | Rinehart, West Virginia. |
| George J. Hunt..... | B. D..... | St. Louis | Boltvar, Missouri. |
| Reese B. Kester..... | B. D..... | Rock River | 333 Chicago Ave., Evanston, Ills. |
| George H. Main..... | Diploma..... | North Nebraska | Grand Island, Nebraska. |
| Byron W. Marsh..... | Diploma..... | Nebraska | Auburn, Nebraska. |
| James S. Montgomery..... | B. D..... | Colorado | Denver, Colorado. |
| Claude S. Moore..... | B. D..... | Rock River | Belvidere, Illinois. |
| Thomas Nicholson..... | B. D., D. D..... | Upper Iowa. President Dakota Wesleyan University, Mitchell, South Dakota. | |
| Frank A. Nimits..... | Diploma..... | Wisconsin | Stevens Point, Wisconsin. |
| William E. Northrup..... | Diploma..... | | |
| William J. Passmore..... | Diploma..... | Detroit | Oak Grove, Michigan. |
| Edmund B. Patterson..... | B. D..... | New England | Grace Church, Worcester, Mass. |
| William M. Patton..... | Diploma..... | New York East | Baldwin, Kansas. |
| Thomas F. Pierson..... | Diploma..... | | Newman, Illinois. |
| Perley Powers..... | Diploma..... | Rock River | Mt. Carroll, Illinois. |
| James W. Pruett..... | B. D..... | Central Illinois | Washington, Illinois. |
| Simion R. Reno..... | Diploma..... | Illinois | Manchester, Illinois. |
| John W. Robinson..... | B. D..... | North India | Lucknow, India. |
| William J. Robinson..... | Diploma..... | Minnesota | Lakefield, Minnesota. |
| James Rowe..... | Diploma..... | Rock River | 5836 W. Ohio St., Austin, Chicago, Ill. |
| Walter S. Stranahan..... | Diploma..... | South Kansas | Lebo, Kansas. |
| James O. Taylor..... | Diploma..... | Missouri | 2729 Lafayette St., St. Joseph, Mo. |
| John W. Taylor..... | Diploma..... | Des Moines | Scranton, Iowa. |
| Charles Virden..... | Diploma..... | Rock River | 2024 Sherman Ave., Evanston, Ills. |
| Burr M. Weeden..... | B. D..... | Protestant Episcopal Church..... | 1932 Broadway, San Francisco, Cal. |
| Frederick G. Wrede..... | Diploma..... | Chicago German | Appleton, Wisconsin. |
| Benson J. Youngs..... | Diploma..... | | |
| Class of 1893. | | | |
| Franklin Lewis Belknap..... | B. D..... | Oregon | Forest Grove, Oregon. |
| Bertha Fowler..... | Diploma..... | | Deaconess' Home, 611 Vine St., Philadelphia, Pa. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|----------------------------|-------------------------------|--|--|
| William F. Gloss..... | Diploma..... | Michigan | Hesperia, Michigan. |
| William Groves..... | Diploma..... | ..... | ..... |
| Ray C. Harker..... | B. D..... | Rock River | 731 Morse Ave., Rogers Park, Chicago, Illinois. |
| Amary S. Haskins..... | B. D..... | Rock River | 2316 N. 42nd Ave., Chicago, Ills. |
| John J. Huck..... | Diploma..... | ..... | ..... |
| Robert S. Ingraham..... | B. D..... | Wisconsin | Fox Lake, Wisconsin. |
| Richard H. Jones..... | Diploma..... | Wisconsin | Pleasant Prairie, Wisconsin. |
| *John C. Long..... | Diploma..... | Wisconsin | Deceased. |
| Daniel McGurk..... | B. D..... | Southwest Kansas | Grand Ave., Kansas City, Missouri. |
| Frank E. Moll..... | B. D..... | North Dakota | Wahpeton, North Dakota. |
| Quincy Allen Meyers..... | Diploma..... | Central China Mission | Chinking, China. |
| *Francis T. Nichols..... | Diploma..... | South Dakota | Deceased. |
| Charles E. Parsons..... | Diploma..... | North Indiana | Markle, Indiana. |
| *Morris J. Pusey..... | B. D..... | Andes, South America | Deceased. |
| Alcimore M. Sanford..... | Diploma..... | Wisconsin. Superintendent Rescue Mission | Winfield, Wisconsin. |
| William T. Scott..... | B. D..... | Southwest Kansas | Winfield, Kansas. |
| Stanton W. Stryker..... | B. D..... | ..... | Portland, Oregon. |
| Marcus H. Taft..... | B. D..... | ..... | Palos Park, Chicago, Illinois. |
| Henry W. Waltz..... | Diploma..... | Southern California. Methodist Book Depository | San Francisco, Cal. |
| Rasmus Wilhelmsen..... | Diploma..... | Norwegian-Danish | Racine, Wisconsin. |
| Class of 1894. | | | |
| *Christopher Alderson..... | B. D..... | ..... | Deceased. |
| William G. Atwell..... | B. D..... | Northern New York | Minetto, New York. |
| Levi K. Billingsley..... | Diploma..... | Des Moines | Atlantic, Iowa. |
| James M. Brown..... | Diploma..... | Northwest Indiana | Crown Point, Indiana. |
| George E. Carmichael..... | Diploma..... | Wisconsin | Fond du Lac, Wisconsin. |
| Abram F. Conrey..... | Diploma..... | Des Moines | Clearfield, Iowa. |
| *Vernon C. Cook..... | Diploma..... | ..... | Deceased. |
| George H. Crafts..... | Diploma..... | Des Moines | Macedonia, Iowa. |
| Jay C. Dorwin..... | Diploma..... | North Indiana | Logansport, Indiana. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|---------------------------|-------------------------------|--|---------------------------------------|
| Nathaniel R. Hinds..... | Diploma..... | Rock River | Mt. Morris, Illinois. |
| Joseph Long..... | Diploma..... | North Ohio | Pageton, Ohio. |
| William A. Peterson..... | Diploma..... | Wisconsin | Trinity Church, Milwaukee, Wis. |
| William R. Pierce..... | Diploma..... | Genesee | Ripley Memorial Church, Buffalo, N.Y. |
| Amanda E. Sanford..... | B. D..... | ..... | ..... |
| Albert M. Sawin..... | B. D..... | ..... | ..... |
| Thomas R. Thoburn..... | B. D..... | Erie | First Church, Erie, Pa. |
| John F. VanCamp..... | Diploma..... | Minnesota | Pipestone, Minnesota. |
| William A. VanGundy..... | Diploma..... | Southwest Kansas | Wellington, Kansas. |
| Class of 1895. | | | |
| Nelson W. Atkins..... | Diploma..... | Central Illinois | Buda, Illinois. |
| Charles H. Beckett..... | Diploma..... | Southern Illinois | Centralia, Illinois. |
| William P. Burrows..... | Diploma..... | West Wisconsin | Neillsville, Wisconsin. |
| John A. Chapman..... | B. D..... | Puget Sound. Missionary in Alaska..... | Ketchikan, Alaska. |
| *Fred H. Chamberlin..... | Diploma..... | ..... | Deceased. |
| Addison R. Custer..... | Diploma..... | East Ohio | Akron, Ohio. |
| Nathan English..... | Diploma..... | Illinois | Jacksonville, Illinois. |
| William M. Ewing..... | B. D..... | Rock River | Batavia, Illinois. |
| Edward T. George..... | Diploma..... | North Nebraska | Albion, Nebraska. |
| Charles H. Hedler..... | B. D..... | Chicago German | Blue Island, Illinois. |
| Elmer G. Keith..... | Diploma..... | California | Epworth Church, San Francisco, Cal. |
| James W. Kirkpatrick..... | Diploma..... | Southwest Kansas | Nickerson, Kansas. |
| Henry G. Leist..... | B. D..... | Professor in German College..... | Mount Pleasant, Iowa. |
| William G. Lemmon..... | Diploma..... | Congregational Church ..... | ..... |
| Melvin J. Locke..... | B. D..... | Upper Iowa | Clarence, Iowa. |
| James A. Long..... | Diploma..... | Colorado | Wheatridge, Denver, Colorado. |
| Elmer R. Mahood..... | Diploma..... | Northwest Iowa | Rockwell City, Iowa. |
| Francis Moody..... | B. D..... | ..... | ..... |
| John P. Morley..... | B. D..... | Des Moines | Bagley, Iowa. |
| Clifford L. Meyers..... | B. D..... | Nebraska | South Auburn, Nebraska. |
| Benson M. Powell..... | B. D..... | South Kansas | Neodosha, Kansas. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|-----------------------|-------------------------------|---------------------------------|---|
| William E. Putt. | B. D. | Cincinnati | Mason, Ohio. |
| Frank E. Richardson. | B. D. | Wisconsin | Edgerton, Wisconsin. |
| James H. Senseney. | Diploma | Des Moines | Perry, Iowa. |
| Elwood H. Stickelman. | Diploma | Rock River. Supernumerary | Elgin, Illinois. |
| James H. Still. | Diploma | | |
| Arthur H. Sturgis. | Diploma | Michigan. Supernumerary | Lowell, Michigan. |
| David S. Van Gundy. | Diploma | Southwest Kansas | Larned, Kansas. |
| Eliza Van Gundy. | Diploma | | Mistbow, Missouri. |
| Elias W. Ward. | B. D. | Rock River | Hampshire, Illinois. |
| Homer G. Warren. | Diploma | Rock River | 7601 Eggleston Ave., Chicago, Ills. |
| Samuel J. Watson. | B. D. | California | Yolo, California. |
| Willis E. Way. | B. D. | Rock River | Hinckley, Illinois. |
| Clark S. Wheeler. | Diploma | Michigan | Battle Creek, Michigan. |
| Charles D. Wilson. | B. D. | Rock River | 2845 N. 47th Ave., Mayfair, Chicago, Illinois. |
| Class of 1896. | | | |
| Lincoln F. Abernethy. | Diploma | Southwest Kansas | Saint John, Kansas. |
| John P. Allen. | Diploma | Northwest Iowa | Pierson, Iowa. |
| *O'Connor C. Baird. | Diploma | Southwest Kansas | Deceased. |
| William D. Benjamin. | Diploma | Central Illinois | Bushnell, Illinois. |
| William F. Bennett. | Diploma | | |
| Dennis C. Clancy. | B. D. | Northwest India | Allahabad, India. |
| Darley R. Collings. | Diploma | Central Illinois. Superannuate. | Orange, California. |
| Frank A. C. Brown. | Diploma | Wisconsin | North Prairie, Wisconsin. |
| George L. Davis. | B. D. | North China | Changli, China. |
| John E. Fluck. | B. D. | Rock River | Kaneville, Illinois. |
| Thomas K. Gale. | B. D. | Rock River | 12001 Butler St., West Pullman, Chi- cago, Illinois. |
| William G. Hale. | Diploma | | |
| Alfred P. Hamilton. | Diploma | Kansas | Rosedale, Kansas. |
| Charles H. Kelley. | B. D. | Rock River | 1409 Wabash Ave., Chicago, Ills. |
| Albert A. Mohnhey. | Diploma | Rock River | 9026 Houston Ave., Chicago, Ills. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|----------------------------|-------------------------------|--------------------------------|-----------------------------------|
| William E. Shaw..... | B. D..... | Central Illinois..... | Saunemin, Illinois. |
| Lewis E. Simes..... | B. D..... | Southwest Kansas..... | Winfield, Kansas. |
| Stacy A. Smith..... | B. D..... | Erie..... | Slipperyrock, Penna. |
| Charles W. Stark..... | Diploma..... | Minnesota..... | St. Cloud, Minnesota. |
| Class of 1897. | | | |
| Melvin O. Billings..... | Diploma..... | ..... | ..... |
| Edward S. Busby..... | Diploma..... | Central Illinois..... | Millersburg, Illinois. |
| William J. Davidson..... | B. D..... | Illinois..... | Decatur, Illinois. |
| John R. Denyes..... | B. D..... | Malaysia..... | Buitenzorg, Java. |
| Frederick J. Giddings..... | B. D..... | Central Illinois..... | Cornell, Illinois. |
| Ira N. Goodell..... | Diploma..... | North Minnesota..... | Cloquet, Minnesota. |
| John Hanks..... | B. D..... | Columbia. Supernumerary..... | Ellensburg, Washington. |
| Louis F. W. Leseman..... | B. D..... | Rock River..... | 2519 Indiana Ave., Chicago, Ills. |
| Charles S. Lane..... | Diploma..... | ..... | ..... |
| William T. McDonald..... | Diploma..... | Northwest Iowa..... | Sioux City, Iowa. |
| Nelden A. Newman..... | Diploma..... | ..... | ..... |
| Henry L. St. Clair..... | B. D..... | Oregon. Supernumerary..... | Gresham, Oregon. |
| Anthony E. Slothower..... | B. D..... | Des Moines..... | Adel, Iowa. |
| Jacob E. Scheer..... | Diploma..... | Illinois..... | Barry, Illinois. |
| Ephraim Sedweek..... | Diploma..... | Detroit..... | Calumet, Michigan. |
| George R. Short..... | Diploma..... | Wisconsin. Supernumerary..... | Sunnyside, Washington. |
| Edward J. Smith..... | B. D..... | Iowa..... | Ft. Madison, Iowa. |
| David T. Stephenson..... | B. D..... | Rock River..... | 2132 Gladys Ave., Chicago, Ills. |
| William J. Stratton..... | B. D..... | Des Moines. Supernumerary..... | Minden, Nebraska. |
| *Joseph W. Zaring..... | B. D..... | ..... | Deceased. |
| Class of 1898. | | | |
| E. E. Bean..... | B. D..... | Colorado..... | Denver, Colorado. |
| W. E. Blair..... | B. D..... | Illinois..... | Riverside, California. |
| E. J. Bradner..... | Diploma..... | Michigan..... | Loyalton, California. |
| George W. Barnes..... | Diploma..... | Idaho..... | Idaho Falls, Idaho. |
| Grove D. Clifford..... | Diploma..... | St. John's River..... | Tampa, Florida. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|---------------------|-------------------------------|-------------------------|--------------------------------|
| George C. Cobb | Diploma | Nebraska | Cedar Bluffs, Nebraska. |
| E. E. Diefenbaugh | B. D. | Central Illinois | Vermont, Illinois. |
| *Fred L. Guthrie | B. D. | China | Deceased. |
| W. W. Gray | Diploma | Detroit | Brighton, Michigan. |
| M. V. Heidelbaugh | B. D. | Illinois. Supernumerary | Mt. Auburn, Illinois. |
| W. F. Hovis, Jr. | B. D. | Northwest Indiana | South Bend, Indiana. |
| Charles L. Hocking | Diploma | West Wisconsin | Onalaska, Wisconsin. |
| Elmer E. Hosman | Diploma | North Nebraska | Walnut Hill, Nebraska. |
| Willis E. Judson | Diploma | | |
| Charles S. Lyles | B. D. | Illinois | Winchester, Illinois. |
| William G. Lloyd | Diploma | | Arthur, Illinois. |
| Edwin E. McLaughlin | Diploma | Central Ohio | Denver, Colorado. |
| Morley S. Pettit | B. D. | | |
| Irvin H. Smith | Diploma | | |
| G. Grant Stewart | Diploma | Columbia | Pullman, Washington. |
| Ora W. Taylor | B. D. | Minnesota | Rochester, Minnesota. |
| Norris A. White | Diploma | Erle | Silvercreek, New York. |
| Class of 1899. | | | |
| Harry W. Baldrige | Diploma | Indiana | Utica, Indiana. |
| William E. Brown | Diploma | Central New York | Ithaca, New York. |
| Harry C. Case | B. D. | South Kansas | Cottonwood Falls, Kansas. |
| Otto M. Beimfohr | B. D. | | |
| Willis H. Cable | Diploma | Des Moines | Greenfield, Iowa. |
| Harry J. Collins | Diploma | Rock River | Hanover, Illinois. |
| Edward S. Combs | Diploma | Illinois | Heyworth, Illinois. |
| Frank D. Empey | B. D. | Northwest Iowa | Morningside, Sioux City, Iowa. |
| Orlando S. Gard | Diploma | Colorado | Holyoke, Colorado. |
| Aubrey Hancock | Diploma | | Kansas City, Missouri. |
| Horace B. Haskell | Diploma | East Maine | Orono, Maine. |
| Frank H. High | Diploma | North Nebraska | Randolph, Nebraska. |
| Charles Howse | Diploma | | |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|--------------------------|-------------------------------|--|---------------------------------------|
| Lee Allen Johnson..... | Diploma..... | Columbia River. Supernumerary..... | Sunnyside, Washington. |
| Alfred Knoll..... | Diploma..... | Des Moines..... | Blockton, Iowa. |
| Edward D. Kohlstedt..... | Diploma..... | Wisconsin..... | 454 Fifth Ave., Milwaukee, Wisconsin. |
| Edward D. Lang..... | Diploma..... | Upper Iowa..... | Ridgeway, Iowa. |
| Ernest S. Lyons..... | Diploma..... | Lingayen, Pangasinan, Luzon, Philippine Islands. | |
| Lewis A. McCaffree..... | Diploma..... | Northwest Iowa..... | Britt, Iowa. |
| Oscar H. McGill..... | B. D..... | Puget Sound..... | Seattle, Washington. |
| L. H. Murlin..... | B. D..... | Kansas. President Baker University..... | Baldwin, Kansas. |
| Ralph M. Reeder..... | B. D..... | Upper Iowa..... | Dysart, Iowa. |
| Samuel J. Rogers..... | Diploma..... | Colorado..... | Phoenix, Arizona. |
| Frank H. Schafer..... | B. D..... | Rock River..... | Tucson, Arizona. |
| John T. Scull..... | Diploma..... | Indiana..... | Carthage, Indiana. |
| Edward G. Schutz..... | B. D..... | Rock River..... | Marengo, Illinois. |
| John G. Shick..... | Diploma..... | North Nebraska..... | Blair, Nebraska. |
| Harwin B. Shinn..... | B. D..... | Andes..... | Coquimbo, Chile, South America. |
| John R. Smith..... | Diploma..... | North Nebraska..... | Omaha, Nebraska. |
| John W. Snapp..... | B. D..... | Northwest Kansas..... | Wilson, Kansas. |
| Linton D. Stubbs..... | Diploma..... | Upper Iowa..... | Olin, Iowa. |
| John Thompson..... | Diploma..... | Rock River..... | 5322 Washington Ave., Chicago, Ills. |
| D. M. Tompkins..... | B. D..... | Rock River..... | DeKalb, Illinois. |
| Oren Bradshaw Waite..... | B. D..... | Upper Iowa..... | Cornell College, Mt. Vernon, Iowa. |
| William H. Wylie..... | B. D..... | Indiana..... | Bloomfield, Indiana. |
| Class of 1900. | | | |
| Arthur Bales..... | Diploma..... | | Reynolds, Illinois. |
| J. B. Bartle..... | Diploma..... | Central Illinois..... | Bisbee, Arizona. |
| John L. Burcham..... | B. D..... | California..... | Jewell City, Kansas. |
| B. A. Channer..... | Diploma..... | Christian Church..... | Hazleton, Iowa. |
| John Dawson..... | Diploma..... | Upper Iowa..... | Anamosa, Iowa. |
| D. C. Dutton..... | Diploma..... | Upper Iowa..... | Epworth, Iowa. |
| Harvey R. DeBra..... | B. D..... | Upper Iowa. Principal Epworth Seminary, Bangor, Maine. | |
| T. W. Fessenden..... | Diploma..... | East Maine..... | |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|-----------------------------|-------------------------------|--|---|
| W. T. S. Fleming..... | B. D..... | Rock River | 1636 Spaulding Ave., Chicago, Illinois. |
| A. A. Geiger..... | Diploma | Michigan | Jackson, Michigan. |
| C. L. Griffith..... | Diploma | Indiana | Richland, Indiana. |
| Emmanuel Harris | Diploma | West Wisconsin | Eau Claire, Wisconsin. |
| Clyde L. Hay..... | B. D..... | Rock River | 410 S. 7th Ave., Maywood, Illinois. |
| Horace L. Houghton..... | B. D..... | Northwest Iowa | Luverne, Iowa. |
| J. M. Judy..... | Diploma | Illinois | Georgetown, Illinois. |
| Winfield S. Kelly..... | B. D..... | California | San José, Centella, California. |
| John Klein | B. D..... | West German | Arley, Missouri. |
| J. S. Kirk..... | Diploma | North Ohio | Gypsum, Ohio. |
| John W. McKittrick..... | B. D..... | Rock River | Milledgeville, Illinois. |
| E. W. Mager..... | Diploma | Wisconsin | Berlin, Wisconsin. |
| L. H. Manning..... | Diploma | Michigan | Sturgis, Michigan. |
| Park C. Money..... | B. D..... | Northwest Iowa | Rolfe, Iowa. |
| A. W. Meil..... | Diploma | Bombay | Bombay, India. |
| E. H. Omohondro..... | Diploma | Holston | Highland Park, Tennessee. |
| C. A. Peddicord..... | Diploma | Upper Iowa | De Witt, Iowa. |
| I. F. Peschman..... | Diploma | Michigan | Grand Rapids, Michigan. |
| G. S. Pollock..... | Diploma | Pittsburg | East McKeesport, Pennsylvania. |
| N. A. Porter..... | Diploma | Rock River | Elizabeth, Illinois. |
| Elmer W. Serl..... | B. D..... | Cincinnati | Dayton, Ohio. |
| I. B. Sevy..... | Diploma | Dakota | Sioux Falls, South Dakota. |
| Royal H. Simonds..... | B. D..... | Holston. U. S. Grant University, Chattanooga, Tennessee. | |
| Ernest D. Smith..... | B. D..... | Northwest Indiana | Crawfordsville, Ind. |
| G. W. B. Snell..... | Diploma | Upper Iowa | Garrison, Iowa. |
| E. C. Snyder..... | Diploma | North Ohio | Canal Dover, Ohio. |
| J. F. Specien..... | Diploma | North Indiana | Joiletville, Indiana. |
| F. C. Taylor..... | Diploma | Northwest Indiana | Wolcott, Indiana. |
| J. J. Yost..... | Diploma | Michigan | Ablon, Mich. |
| Enos H. Yoshizaki..... | B. D..... | Hongo-Ku, Tokyo..... | Japan. |
| Channing A. Richardson..... | B. D..... | California | Modesto, California. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|--------------------------|-------------------------------|--|-------------------------------|
| Class of 1901. | | | |
| Samuel W. Beggs..... | B. D. | Illinois | Lovington, Illinois. |
| William O. Bellamy..... | B. D. | Rock River | Wyanet, Illinois. |
| Daniel M. Bush..... | B. D. | Northwest Iowa | Rock Valley, Iowa. |
| *Hugh Crossen..... | B. D. | | Deceased. |
| William B. Farmer..... | B. D. | Indiana | Poseyville, Indiana. |
| Robert H. Forrester..... | B. D. | Colorado | Central City, Colorado. |
| James L. Gardner..... | B. D. | Detroit | Detroit, Michigan. |
| Charles B. Guest..... | B. D. | Des Moines | Carlisle, Iowa. |
| Charles F. Juvinall..... | B. D. | Illinois | Murdock, Iowa. |
| Peter R. Keplinger..... | B. D. | Michigan | Bangor, Michigan. |
| John C. Lymer..... | B. D. | | Appleton, Wisconsin. |
| George A. Reeder..... | B. D. | California | Hamilton, California. |
| John McK. Springer..... | B. D. | East Africa..... | Old Umtali, Rhodesia, Africa. |
| Olin E. Steward..... | B. D. | California. Supernumerary | Calistoga, California. |
| Cyrus A. Wright..... | B. D. | Central Illinois | Altona, Illinois. |
| Ida Viola Jontz..... | Diploma | President Folts Institute. | Herkimer, N. Y. |
| John W. Kliever..... | Diploma | | |
| Arthur Lee Marshall..... | Diploma | | |
| Emma A. Robinson..... | Diploma | General Secretary Junior League, 57 Washington St., Chicago, Ills. | |
| Albert A. Randall..... | Diploma | Northwest Iowa | Sibley, Iowa. |
| Obie W. Trask..... | Diploma | Minnesota | St. Charles, Minnesota. |
| Pierce O. Bunt..... | Diploma | Dakota | Alpena, South Dakota. |
| Samuel M. Preston..... | Diploma | Detroit | Oxford, Michigan. |
| George W. Schick..... | Diploma | | |
| Ernest O. Storer..... | Diploma | Rock River | Council Hill, Illinois. |
| James W. Turner..... | Diploma | Louisiana | Baton Rouge, Louisiana. |
| James A. Vincent..... | Diploma | Louisiana | Beulah, Louisiana. |
| Class of 1902. | | | |
| Homer E. Cullison..... | B. D. | South Kansas | Severy, Kansas. |
| Harry Farmer..... | B. D. | Philippine Mission. Dagupan, Pangasinan | Philippine Islands. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|---------------------------|-------------------------------|---|--------------------------------------|
| Milton S. Freeman..... | B. D..... | Rock River | Capron, Illinois. |
| Eugene F. Gates..... | B. D..... | North Indiana | Lagro, Indiana. |
| W. Roy Goff..... | B. D..... | ..... | Meadville, Penn. |
| John Hall..... | B. D..... | Black Hills Mission..... | Bellevue, South Dakota. |
| Leon L. Hammit..... | B. D..... | Wisconsin | Oshkosh, Wisconsin. |
| Fletcher Homan..... | B. D..... | Des Moines | Indianola, Iowa. |
| Joseph E. Jackson..... | B. D..... | Central Illinois | Sibley, Illinois. |
| Hiram F. Lawler..... | B. D..... | Rock River | Libertyville, Illinois. |
| Chester C. McGown..... | B. D..... | Bengal | Calcutta, India. |
| John H. Williams..... | B. D..... | Rock River | 443 LeMoine St., Chicago, Illinois. |
| Stephen R. Williams..... | B. D..... | Upper Iowa | Limesprings, Iowa. |
| Jesse R. Caffyn..... | Diploma | Northwest Iowa | Belmond, Iowa. |
| Charles E. Chapler..... | Diploma ..... | ..... | ..... |
| Joseph J. Ehrstein..... | Diploma | Michigan | Constantine, Michigan. |
| Berton H. Fleming..... | Diploma | St. Louis. Neidringhaus Memorial Church, St. Louis, Missouri. | St. Louis, Missouri. |
| Hernon L. Harvey..... | Diploma | Rock River | La Moille, Chicago, Ills. |
| Clare J. Hewitt..... | Diploma | Des Moines | Council Bluffs, Iowa. |
| Charles Mayne..... | B. D..... | South Kansas | Chetopa, Kansas. |
| John R. McFadden..... | Diploma | Erie | Wattsburg, Pennsylvania. |
| Rome A. Parsons..... | Diploma | Detroit | Imlay City, Michigan. |
| Walter A. Smith..... | Diploma | South Kansas | Waverly, Kansas. |
| Elijah W. Spencer..... | Diploma | Central Swedish | 750 Ainslie Ave., Chicago, Illinois. |
| Eric P. Swan..... | Diploma | Dakota | Madison, South Dakota. |
| A. D. Thibodeau..... | Diploma | Des Moines | Ogden, Iowa. |
| Eben A. Thomas..... | Diploma | Rock River | Chicago, Illinois. |
| Ernest L. Thompson..... | Diploma | Northwest Iowa | Alden, Iowa. |
| Charles H. Van Metre..... | Diploma | Oregon | Patton, Oregon. |
| Melville T. Wire..... | Diploma ..... | ..... | ..... |
| Class of 1903. | | | |
| Errol V. Allen..... | Diploma | Northwest Kansas | St. Francis, Kansas. |
| Charles E. Anderson..... | B. D..... | Northwest Iowa..... | ..... |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|---------------------------|-------------------------------|--|---------------------------------------|
| Frank Anderson..... | B. D..... | Rock River | Kirkland, Illinois. |
| Abram L. Baker..... | B. D..... | Central Illinois | Deadwood, South Dakota. |
| Olin S. Baker..... | Diploma | Iowa | Newton, Iowa. |
| August W. Barnlund..... | B. D..... | Wisconsin | Wittenberg, Wisconsin. |
| John E. Bowes..... | Diploma | Minnesota | Faribault, Minnesota. |
| Omer T. Canfield..... | Diploma | Rock River | Walnut, Illinois. |
| John R. Cheuvront..... | Diploma | Rock River | Hack Hall, Evanston, Ills. |
| William C. Cleworth..... | Diploma | Rock River | Wilmette, Illinois. |
| William C. Godden..... | Diploma | Rock River | Glen Ellyn, Ill. |
| Frederick W. Haist..... | B. D..... | Michigan | Evart, Michigan. |
| George C. Howard..... | Diploma | Maine | Livemore Falls, Maine. |
| Arba Martin | B. D..... | Michigan | Petoskey, Michigan. |
| George F. Meade..... | Diploma | North Nebraska | O'Neill, Nebraska. |
| Chester R. Montague..... | Diploma | Wisconsin | Lake Mills, Wisconsin. |
| Baxter R. Nesbit..... | Diploma | Central Illinois | Manito, Illinois. |
| James O'May..... | B. D..... | Des Moines | Council Bluffs, Iowa. |
| Ardon W. Otis..... | Diploma | North Indiana. Supernumerary | Malden, Illinois. |
| Walter T. Randolph..... | Diploma | Kansas | Wellsville, Kansas. |
| George M. Richmond..... | Diploma | California | Sacramento, California. |
| Charles Eric Simpson..... | B. D..... | North India | Moradabad, India. |
| Kelly L. Smith..... | Diploma | Central Ohio | St. Johns, Ohio. |
| Charles H. Sundstrom..... | Diploma | North Swedish | Escanaba, Michigan. |
| Will H. Teeter..... | Diploma | Tariac Province, care R. S. Lyons, Lingayen, Pangasinan, P. I. | 409 W. Monroe St., Chicago, Illinois. |
| J. S. Ladd Thomas..... | Diploma | Rock River | 707 School St., Chicago, Illinois. |
| Erwine Thompson..... | Diploma | Rock River | Union, Illinois. |
| Jonathan A. Thompson..... | Diploma | Rock River | Farina, Illinois. |
| Victor W. Thrall..... | B. D..... | Southern Illinois | Madrid, Iowa. |
| Arthur M. Umpleby..... | B. D..... | Des Moines | Missouri Valley, Iowa. |
| James M. Williams..... | Diploma | Des Moines | |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|------------------------------|-------------------------------|------------------------|---|
| Class of 1904. | | | |
| Wilber L. Barnes..... | Diploma | Central Illinois | Averyville, Illinois. |
| William E. Callahan..... | Diploma | West Wisconsin | Verona, Wisconsin. |
| Judson P. Cooper..... | Diploma | Detroit | Caseville, Michigan. |
| Edwin S. Dahl..... | Diploma | Central Swedish | Donovan, Illinois. |
| A. L. Fisher..... | B. D. | Rock River | 920 Belle Plaine Ave., Chicago, Ills. |
| E. W. Forbes..... | B. D. | | Oxford, Nova Scotia. |
| Heber M. Fried..... | Diploma | | |
| William F. Haskins..... | Diploma | Central Illinois | Ellison, Illinois. |
| Barton C. Holloway..... | Diploma | Rock River | German Valley, Illinois. |
| Dunning Idle..... | Diploma | Northwest Indiana | Lowell, Indiana. |
| Albert J. Jockisch..... | Diploma | | Evansston, Illinois. |
| Boyd W. Kramer..... | Diploma | Wisconsin | Cudahy, Wisconsin. |
| Leonard R. Leake..... | Diploma | West Wisconsin | Elmwood, Wisconsin. |
| Paul Little..... | Diploma | Northern Minnesota | Buffalo, Minnesota. |
| Laurence A. McKeever..... | B. D. | Northwest Kansas | Russell, Kansas. |
| William G. Muhleman..... | Diploma | Northwest Iowa | Dayton, Iowa. |
| Roderick Murray..... | Diploma | Rock River | Mendota, Illinois. |
| Charles H. Miner..... | Diploma | | |
| Robert P. Peterson..... | Diploma | Norwegian-Danish | Rutland, Iowa. |
| Judson W. Reynolds..... | B. D. | | |
| Frederick G. Ruff..... | B. D. | Chicago German | Ft. Atkinson, Wisconsin. |
| Raymond Rush..... | B. D. | Central Illinois | Taylor Ridge, Illinois. |
| Elmer E. Shawl..... | Diploma | Central Illinois | Neponset, Illinois. |
| William D. Schermerhorn..... | B. D. | South India | Haidarabad, Decan, India. |
| Delmer Shepherd..... | Diploma | | |
| John C. Spencer..... | B. D. | Rock River | 10138 Charles St., Chicago, Illinois. |
| Whitman P. Stanley..... | Diploma | California | Sebastopol, California. |
| Charles E. Stevens..... | B. D. | Northwest Iowa | Swaldale, Iowa. |
| Almon Stockham..... | Diploma | East Ohio | Welshfield, Ohio. |
| D. S. Ulrick..... | B. D. | | 3930 Graceland Ave., Indianapolis, Ind. |

| NAME. | Honors from the Institute. | Conference Membership. | ADDRESS. |
|----------------------------|-------------------------------|------------------------|------------------------------------|
| William A. Tyler..... | B. D..... | Nebraska..... | Pern, Nebraska. |
| Eugene Weiffenbach..... | B. D..... | St. Louis German..... | Warrenton, Missouri. |
| Arthur C. Wood..... | Diploma..... | Central Illinois..... | Gilson, Illinois. |
| Class of 1905. | | | |
| Thomas P. Brannum..... | B. D..... | Rock River..... | South Ottawa, Illinois. |
| Sidney S. Clay..... | B. D..... | Central Ohio..... | Lima, Ohio. |
| John M. Eldridge..... | B. D..... | Illinois..... | Waverly, Illinois. |
| Clarence V. Gilliland..... | B. D..... | Dakota..... | Mitchell, South Dakota. |
| Thomas K. Holliday..... | B. D..... | Dakota..... | Vienna, South Dakota. |
| Irvin J. Letherman..... | B. D..... | Central Illinois..... | Onelda, Illinois. |
| Owen W. Rummel..... | B. D..... | Central Illinois..... | Bradley, Illinois. |
| Frank H. Smith..... | B. D..... | Central Swedish..... | Nagaya, Japan. |
| Henry M. Swan..... | B. D..... | Central Swedish..... | Sweden. |
| Alfred S. Warriner..... | B. D..... | Northwest Indiana..... | Winamac, Indiana. |
| Selden C. Adams..... | Diploma..... | ..... | Spencerville, Ohio. |
| Henry M. Bloomer..... | Diploma..... | Central Illinois..... | Roseville, Illinois. |
| Charles W. Boag..... | Diploma..... | Wisconsin..... | Oxfordville, Wisconsin. |
| Cuthbert S. Burnard..... | Diploma..... | Upper Iowa..... | Meibourne, Iowa. |
| Otis W. Butterfield..... | Diploma..... | Dakota..... | Miller, South Dakota. |
| Otis L. Chivington..... | Diploma..... | Northwest Indiana..... | Morocco, Indiana. |
| Harold C. Clerke..... | Diploma..... | Cincinnati..... | Sektiam, Ohio. |
| Francis P. Cook..... | Diploma..... | North Nebraska..... | Herman, Nebraska. |
| Arthur H. Gibson..... | Diploma..... | Rock River..... | 9910 Malta St., Chicago, Illinois. |
| John W. Holland..... | Diploma..... | Rock River..... | New Lenox, Illinois. |
| Henry H. Kafer..... | Diploma..... | Wisconsin..... | Allengrove, Wisconsin. |
| George R. McDowell..... | Diploma..... | Northwest Iowa..... | Kanawha, Iowa. |
| Attree Smith..... | Diploma..... | Detroit..... | Royal Oak, Michigan. |
| Theodore L. C. Suhr..... | Diploma..... | ..... | Gilman, Illinois. |

Wherever in the above list the conference relation of a graduate is not stated it indicates that his relation is not known or that he has been located, discontinued, or has withdrawn. The very few who have been expelled, or who have withdrawn under charges, have had their names omitted altogether as having forfeited their right to appear in a roll of honor.

Send all corrections of error in the list as here printed and all subsequent changes in conference relations and mailing addresses to the annalist, W. B. Norton, 727 Foster St., Evanston, Illinois.





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